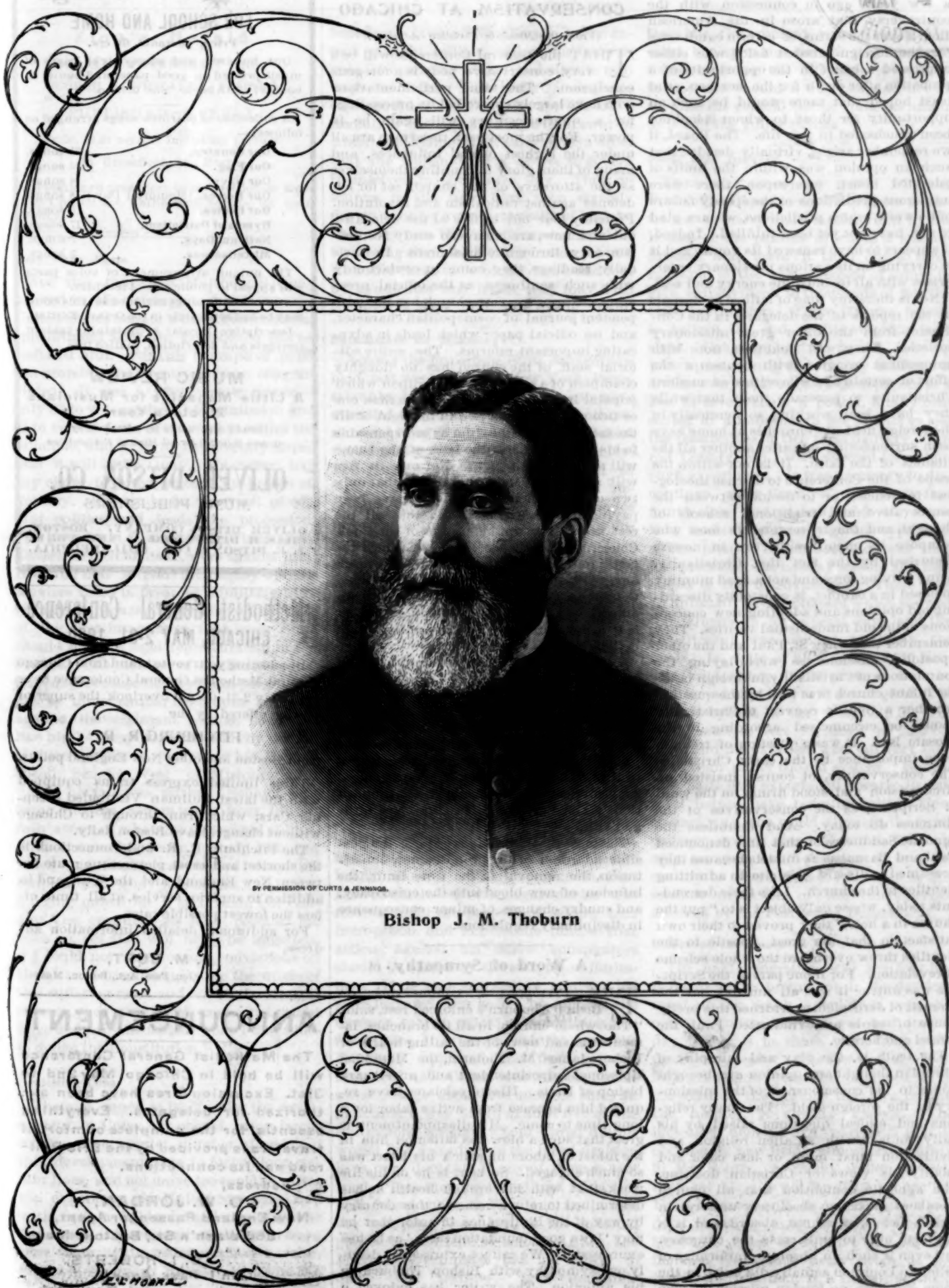


Zion's Herald

WEDNESDAY, MAY 2, 1900



BY PERMISSION OF CURTIS & JENNINGS.

Bishop J. M. Thoburn

THE ECUMENICAL CONFERENCE

[From the New York Tribune.]

THE deliberations of the Ecumenical Missionary Conference thus far furnish not the slightest evidence that the widespread tendency to soften the harsher features of the traditional Protestant theology has "cut the nerve of missions." The public became familiar with that assertion a few years ago in connection with the controversy that arose in the American Board over the status of certain candidates for the foreign mission field, who either expressed a belief in the opportunity of a probation after death for the heathen, or at least hoped that there would be such an opportunity for those to whom it had not been vouchsafed in this life. The Board, if we remember aright, virtually decided that such an opinion was within the limits of tolerated belief, whereupon there were numerous predictions of the speedy failure of its work, which predictions, we are glad to say, have not yet been fulfilled. Indeed, it appears to have renewed its youth, and it is carrying on its various missionary enterprises with all its old-time energy and zeal.

Nor is there any tone of failure or despair in the reports of the delegates in the Conference from the other great missionary societies. They will doubtless note with amusement mingled with contempt the effort of certain agnostic critics of modern Christianity to persuade them that while they have been working so heroically in the foreign field the churches at home have been surrendering one after another all the citadels of the faith. It is not within the scope of the Conference to discuss theological tendencies or to decide between the conservative and traditional schools of thought, and the representative men who compose its membership are in nowise disturbed by the fact that Christianity, being a living force and not a dead mummy inclosed in a cabinet, is constantly discarding old opinions and adopting new conceptions of the old fundamental verities. They remember that when St. Paul and the other apostolic missionaries were laying the foundations of Christianity in foreign lands the infant church was torn by the question whether a Gentile convert to Christianity should be circumcised according to the Mosaic law. It was a question of tremendous importance to the early Christians. The conservatives, of course, insisted on circumcision and stood firmly on the word of Scripture, as the conservatives of the churches do today. And doubtless the agnostic Sadducees of that time denounced Paul and Barnabas as infidels because they presumed to discard this rite in admitting Gentiles to the church. Like their descendants today, whose only object is to "put the church in a hole," they proved to their own satisfaction that the great Apostle to the Gentiles threw overboard the whole scheme of revelation. For if one part of the Scripture was untrue it was all untrue; but the Council of Jerusalem overturned this pretty house of cards and vindicated Paul, the infidel and heretic.

The truth is, the play and interplay of Christian thought and opinion are brought home to the consciousness of the missionary in the foreign field. The many religious and ethical questions raised by his daily contact with an alien religion and civilization must more or less color and modify his views of Christian doctrine. The agnostic contention that all church members must be absolutely uniform in their belief is, of course, absurd, and it is put forth only to embarrass the churches. But even if such an absolute uniformity of belief and opinion actually did exist in the home churches, no foreign missionary who

is worth his salt would long maintain it. Without giving up his belief in any of the fundamentals of the faith, he would soon come to view the faith from a new angle—that of its adaptability to the heathen; and he would realize how trivial and transitory, after all, are many of the burning questions of the home churches when looked at from that point of view.

CONSERVATISM AT CHICAGO

[From the Michigan Christian Advocate.]

THAT the General Conference will be a very conservative body is a foregone conclusion. The same parliamentarians who have largely controlled its proceedings for a quarter-century will again be in power. For the most part, these men are all under the highest official influences, and many of them glory in counting themselves as the attorneys of the church, set for her defense against radicalism and revolution. Probably four out of five of the delegates, old and new, are men who study Methodism only through official eyes. In their daily readings, they come in contact only with such sentiment as the official press allows to appear. Our church has no independent journal of cosmopolitan character, and no official paper which leads in advocating important reforms. The entire editorial staff of the church has no doughty champion of a single great issue upon which popular interest centres, nor more than one or two whose past service in the light of all the facts distinguishes him as indispensable to his position. But the bulk of the voters will not act in this light. Not one in five will appear at Chicago realizing that only two of our official periodicals have been paying expenses of late, and that all the rest are eating up the profits of the Book Concern like hungry sheep. Even if the facts and figures concerning the status of our *Advocates* are placed before the General Conference, the work will be done in an official way, so as to create no alarm, far less a conviction that some scribes would better return to the pulpit or pew.

Very few changes of any description need be anticipated. No serious encroachment upon episcopal prerogative is possible. Such questions as districting the bishops, electing the presiding elders, and modifying the power of appointment, will be given the pass. Indeed, until the restrictive rule protecting "the plan of our itinerant general superintendency" is changed, all propositions for change along these lines are futile and vain.

The most that can be looked for is the possible adoption of the proposed new constitution, the removal of the time limit, the infusion of new blood into the episcopacy, and sundry changes of minor consequence in disciplinary regulations.

A Word of Sympathy

THE *Presbyterian*, commenting on Bishop Thoburn's enforced rest, said: "The whole church, in all its branches, laments the sad news of the failing health of Bishop James M. Thoburn, the Methodist Episcopal superintendent and missionary bishop of India. His physicians have required him to cease from active labor for a long time to come. His disappointment is great that such a blow has fallen on him in the midst of labors in which his heart was so much engaged. So bent is he on his life work, that with his broken health he has determined to return home to this country by way of the Philippines, in order that he may 'lay a good foundation there,' as he has expressed it. We cannot express too deeply our sympathy with Bishop Thoburn in his affliction. The writer has enjoyed a

personal acquaintance with him from his youth, for our birthplaces in eastern Ohio were only a few miles apart. We cherish a hope that rest for a time may restore him, and that sustaining grace may be his in the sad disappointment of the present."

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

Quay Fails Again

Not this time will Matthew S. Quay succeed in his attempt to break into the United States Senate with a gubernatorial appointment after the Legislature has repudiated him. For this triumph of political morality the country is to be congratulated. It was a very narrow escape — only 33 to vote against his admission and 32 to vote in favor of it — but it settles the principle, and it is to be devoutly hoped that it will settle Quay. He never had any claim to a seat except his brazen effrontery. He stands for the worst of corrupt politics, and leads the procession. The precedents of a century, which Quay himself helped to make, were against him. It is true that several thoroughly upright senators voted in favor of admitting him, but this is because they believe that it is of the first importance that every State should have its legal representation in the Senate. One member of the Senate voted for Quay because he liked him personally, just as under similar conditions he voted against the claimant because he didn't like him. Quay hoped to win by the aid of these two forces; but when his lifelong friend, Senator Vest, of Missouri, voted "no," his fate was settled. Senator Vest came into the Senate weak from illness, fully aware of what Quay expected of him, with a manifest desire to help him, but when his name was called duty triumphed and Quay was beaten. It was a trying ordeal for a sick man, but Senator Vest crowned his long political life with an act that will never be forgotten. "I could not sacrifice my convictions on the altar of friendship," were the words of this suffering man, and, under the circumstances, they were heroic ones. "I might have dodged," he added, "but I don't like to dodge the Constitution."

Exploiting Cuba

There is much to be done for the development of Cuba. It would bring larger returns to a greater number of people if this development were to move along certain lines, and not move too rapidly. After the experience the United States has had with certain bold manipulators of public franchises, it is a matter of regret to learn that some of the chief of these have recently incorporated themselves, under the

beneficent laws of New Jersey, to the extent of eight million dollars, for the purpose of operating steam and electric railways in Cuba. Last week a sanguine representative in Congress introduced a resolution calling for the withdrawal of American troops at an early date in order that the Cubans might be free to govern themselves in their own way. Their resources in the past have been severely drawn upon by avaricious political leaders, and they owe the Americans a great debt for freeing them from this tyranny; but if we suffer them to be bound hand and foot by syndicates and trusts, they may wish themselves back under the rule of Spain.

Enthusiasm for McKinley

Among the important State conventions held last week, those of New York, Pennsylvania, Indiana and Massachusetts have attracted attention because of the enthusiasm and loyalty with which they endorsed the administration of President McKinley. The language of the Ohio platform is, "Its brilliant success justifies and demands the uninterrupted continuance through another term of its great but uncompleted work," and with this the other platforms agree. So far as these conventions reflect the sentiment of the party, there can be no doubt that President McKinley is its undisputed leader, and his renomination is only a ratification of the choice already made. The loyalty to Mr. Bryan is not so intense, and there are indications of wavering among some of his followers, but unless all signs fail and political prophets misinterpret the mind of the people, these two men will be the chief contestants in the November elections.

Carter Goes to Prison

After three years of controversy, in both military and civil courts, O. M. Carter, formerly a captain in the army, is safely lodged in the military prison at Fort Leavenworth. Every legal device was resorted to for the purpose of saving him from prison, and to consume time so that action against his fellow conspirators should be barred by the statutes of limitation. It is two years since a jury of his peers declared him guilty of robbing the treasury to the extent of something like \$1,600,000. It is seven months since the President approved the findings and sentence, and Carter was placed under arrest. It is about five months since an indictment was found against five of the contractors through whom Carter did his work; but according to the latest decision it is very doubtful if any of them is ever tried. The men were indicted in Savannah, where the work was done, and where the witnesses live; but as the indicted parties are citizens of another State, the Federal Government has no power to order their transfer. It is incredible

that the Government is helpless in such cases, but up to this time no way has been found to bring the offenders to punishment; and should a way be found it will surprise the general public quite as much as it will the guilty parties.

Rural Free Delivery

There was never any reason why the Post Office Department should hire a contractor to carry mail matter right by the houses of the persons to whom it was addressed, and leave it from one to three miles out of the way — except of course to give employment to thousands of fourth-class postmasters. There is some reason to believe the end of this stupidity is in sight. Congress having passed laws by which the country has to pay millions of dollars every year to carry newspapers at a loss of seven cents a pound, finally consented to appropriate a few dollars to test the possibilities of free rural delivery. Carroll County, Md., was selected for a thorough experiment. It was necessary to discontinue sixty-three of the sixty-four fourth-class postmasters, and of course that made sixty-three vigorous opponents of the plan. The time selected was that just preceding the holiday season, and that added to the disadvantages. There was an unusually severe blizzard which snowed the farmers in for several days, and the Department was obliged to break the roads. In spite of all this, the 4,750 families, comprising 19,266 persons, were so well served that they will never go back to the old system if they can help it. The postal receipts were increased by 23.5 per cent., and the expenses were but very little more than under the old system. Besides this particular experiment, nearly 100,000 rural homes have been brought in close contact with the world through the rural delivery system since March 4, 1897. It only remains for the farmers all over the country to demand their full share in this sensible extension of the conveniences afforded by the Post Office Department.

Riches of the South

The next generation will see four important factors prominent in the development of the South — coal, iron, corn and cotton. Cotton has not yet had its full day, but it is to share with these other products hereafter. The low cost at which high grade iron ore can be produced far to the south of the regions that now control the market, is already known. The increased demand for coal and iron is opening up new fields, almost exclusively in the South. A recent writer predicts that the time is not far distant when the United States will be called upon to produce annually 40,000,000 tons of iron and 30,000,000 bales of cotton; and to this increase the South must needs be the largest contributor. It is not so very long

since the Southern farmer was content to raise cotton as the principal crop, and to sell the raw product in the markets of the world. Last year thirty-four per cent. of all the cotton raised in the South was used in the mills which have been erected there. In this marvelous development, but just now really beginning, the Negro must needs be the most important factor. No wonder the South is waking up to the fact that the salvation of the Negro is the price she must pay for the development to which she is called.

Bequests of a Century

Boston has been having a Congress of Liberal Religionists, at which one might hear men of prominence give tongue to various sentiments and voice to much historical truth. At one of the sessions a distinguished professor made an interesting catalogue of the bequests of the nineteenth to the twentieth century, and in enumerating the material equipments which have been so marvelously improved, said: "This century received from its predecessors the horse; we bequeath the bicycle, the locomotive and the automobile. We received the goose quill, and bequeath the typewriter; we received the scythe, we bequeath the mowing machine; we received the sickle, we bequeath the harvester; we received the hand-printing press, we bequeath the Hoe cylinder press; we received Johnson's Dictionary, we bequeath the Century Dictionary; we received gunpowder, we bequeath nitro-glycerine; we received the tallow dip, we bequeath the arc light; we received the galvanic battery, we bequeath the dynamo; we received the flint lock, we bequeath automatic firing Maxim guns; we received the sailing ship, we bequeath the steamship, the greyhound of the sea; we received the frigate Constitution, we bequeath the battleship Oregon; we received the beacon signal fire, we bequeath the telephone and wireless telegraphy; we received wood and stone for structures, we bequeath twenty-storied skyscrapers of steel. Such are a few of the bequests of the nineteenth century to the twentieth."

Ottawa's Conflagration

Last Thursday and Friday the city of Ottawa, Canada, was visited by one of the greatest conflagrations that have occurred in North America during the last forty years. The great fires in Portland (1866), Chicago (1871), and Boston (1872), and those of St. John, N. B., and St. John's, N. F., are probably the only ones to be named in comparison with this latest visitation. Unlike most occurrences of the kind, the later reports do not diminish the seriousness of the loss which it entailed. The property damage will exceed \$16,000,000, but the loss of life was very small—less than a dozen deaths having been reported up to this time. The great fire of Chicago destroyed \$200,000,000 worth of property, and was the most disastrous on record. The loss in the Boston fire was \$70,000,000, and that of the Portland fire \$15,000,000. The population of Ottawa does not exceed 40,000, and it will be seen that, relatively, the property loss is very heavy. Immense quantities of lumber were destroyed, and the whole industrial district was wiped out. This means that 12,000 persons are

without homes, and thousands are thrown out of employment. Fortunately a very large proportion of the property destroyed was insured—the insurance amounted to two-thirds the total loss—and the public quickly responded to appeals for aid; but it will be many years before Ottawa recovers from the loss which the fire entails.

Jeopardizing Prosperity

From certain transactions in the iron and steel trade, and in the sugar industry, which took place last week, it is easy to see how the clever manipulators in Wall Street can jeopardize prosperity and bring financial ruin to whole communities. The combinations which pushed the price of iron and steel products to an exorbitant price were not content with that, but, according to reports, proclaimed serious losses as about to follow an over-production. Some prices were cut nearly one-third, many mills were closed, and thousands of workmen thrown out of employment. So far as gains or losses in the stock market are concerned the public has little interest, but in so much as manipulations of the prices to be charged for the great staples of civilized life interfere with the legitimate business of the country, they are a distinct menace to prosperity. A bold swindler has just been sentenced to ten years in prison for inducing people to invest in his schemes for enormous dividends. It might be well to inquire if the operations of the law can be made to include the bolder swindlers in the money market.

Perpetuating an Annuity

The State of Maryland holds a mortgage for over a million dollars on one of the railroads within its bounds, on which it has been drawing six per cent. interest for many years. As railroads can hire plenty of money at four per cent., an attempt was made to pay the mortgage, and a tender of \$1,500,000 in gold coin was made last week in the presence of the Governor of the State. The offer was refused on the ground that in providing for the mortgage the Legislature stipulated that it could be extinguished at any time within ten years; the release not having been obtained within that limit, the State contends that the railroad must continue to pay an annuity of \$70,000 in perpetuity. Financiers and corporations are much interested in the result of this unusual condition of things. The railroad will at once institute proceedings to compel the State to accept the money in lieu of the annuity, and the State will fight the issue. Should the latter win, it will establish a precedent that other States will be quick to apply to their own claims against corporations aided by the public credit.

Flexibility versus Strategy

Lord Roberts has not yet seen fit to take the British public into his confidence nor to relax the rigorous censorship which he instituted on assuming command in South Africa; but it appears that his attempt to capture the Boer forces under DeWet and Olivier by the strategy which was too much for Cronje has failed because of the remarkable flexibility with which the farmer-soldiers have adopted the British tactics. The net spread for the Boers in

the southern part of the Orange Free State was not strong enough, and they have made good their retreat without serious loss of men, ammunition or stores. It was a hard week for the British troops, and, except for relieving the southern part of the Free State from the threatnings of a hostile army, they have very little to show in the way of results. It looks as if the capture of Cronje was not worth the price it cost. The remarkable alacrity displayed by Roberts was the wonder of the Boers and the admiration of military authorities, but in the movement he lost so many horses, mules and oxen that his artillery, cavalry and transport service was seriously crippled, and he has been forced to remain six weeks in Bloemfontein without being able to protect the water-works only eighteen miles away. The attempt to head off the retreating Boers by taking possession of the Ladybrand road failed because Gen. French was not able to reach Ladybrand in time; but, if the latest reports may be credited, the British forces are so placed as to prevent any serious demonstrations threatening their lines of communication. The Boers have succeeded in transporting immense stores of grain from the Caledon River valley, and have managed to secure the lion's share of most of the crops within their reach. The burghers who signified an acquiescence in the British occupation of the Orange Free State are giving the military authorities much concern, and various desperate measures are alleged to have been suggested. The British hospital reports show an alarming condition of health among the troops in the field, and the unwillingness to re-enlist on the part of the men whose terms have expired is exciting much comment. Roberts is probably equal to the occasion, but it is an anxious time in England just now for all that.

Events Worth Noting

The Senate has decided, by a vote of 52 to 3, that Nathan B. Scott of West Virginia is entitled to his seat. It was charged that in order to elect him several members of the State Legislature were unseated, but the Senate has always held that a Legislature is the sole judge of its membership roll.

The seventy-eighth anniversary of the birth of Gen. Grant was celebrated in a large number of cities on the 27th ult. Gov. Roosevelt delivered an oration at Galena, Ill.

The British Parliament resumed its sessions last week, but the members were slow to start discussions. The Queen has returned to Windsor Castle, delighted with her visit to Ireland.

According to a report from the Cuban Secretary of State, it appears that 66,869 Spanish residents of the island have registered their allegiance to the crown of Spain, as provided in the treaty; this is a much larger number than was expected.

Senor Paterno, who was president of Aguinaldo's native cabinet, has been captured in the mountains near Trinidad, in the province of Benquet.

Governor Taylor of Kentucky has returned to Louisville to appear in court if called to answer to an indictment.

The House has voted to recommit the joint resolution providing for a constitutional amendment prohibiting polygamy to the judiciary committee without instructions; this is supposed to kill the measure for this session.

LIGHT AND LOVE

IT has been said that "light enough to see what should be done is more common than love enough to do what we know;" which is, in a measure, true. But it has also been said, with a good deal of reason, that ignorance does more damage than dishonesty. This opens up a very fruitful subject for inquiry and discussion which we cannot now enter upon at any length. The relation of intelligence to piety deserves more careful consideration than is commonly given it. The combination is too rarely seen. "The pure hydrogen of piety may draw, from an ordinary atmosphere, support for a flame of high intensity; but only when fully penetrated by the oxygen of a sound intelligence is its power perfected and irresistible." The wisdom of the serpent may and should be joined with the harmlessness of the dove.

Loving God with all the mind must be emphasized as well as loving Him with all the heart. Culture has a tendency to condense emotion into principle, and to check boisterous manifestations. Let it not, therefore, be misjudged or regarded as a foe to true religion. Mere gush and noise are non-essentials. Other things being equal, he who reads and thinks gets on the fastest. Error is close akin to sin and often full as dangerous. No one can have a perfect Christian character who is full of confused ideas and false notions as to duty. No one can accomplish a great deal for the world who does not direct his activity on right lines, adjusting himself properly to the forces which surround him and the laws which control him. A man with very excellent motives may effect a great amount of harm, as is seen from the career of many most upright persecutors and perfectly well-meaning senders of witches to the stake or the halter. A country is safe, a church is safe, a person is safe, only when light and love are duly joined and each carried to the largest possible degree of development.

SUGGESTIONS TO THE GENERAL CONFERENCE DELEGATES

THE Church is looking forward with unusual anxiety to the General Conference. Many things combine to make it one of the most important Conferences for many years. On this account we venture some words of suggestion to whom it may concern.

The great source of uneasiness has a spiritual root. There is a very general conviction that there is a strong tendency toward ecclesiastical Tammanyism in our church politics, and that this tendency is unduly prominent in General Conference councils. Self-seeking is the great enemy, with its attendants of bargaining, trading, conniving, demagoguery, and the general exploitation of the church in the interest of individuals. It is believed by many of our best men that this tendency has already wrought great spiritual and other damage to the church, in bringing small and unworthy men into prominence, men who represent themselves and misrepresent Methodism, thus putting a premium on the arts of the wire-puller and ecclesiastical politician, and discrediting faithful service and simple devotion.

The General Conference has a chance to do the church a great service in this matter. Let all the delegates come to Chicago with an eye single to the service of God and the church. Let them be ready to smite all schemes which have an odor of self-seeking about them, all schemes which have something in them for their most active supporters. Let the first inquiry always be, not what does this or that man want, not even what do I myself want, but what do the essential interests of the church demand? Indeed, this should be the first, last, and only inquiry.

Among politicians this might be a "counsel of perfection," something high to which they could hardly be expected to attain. But among Christians, professed disciples of Him who came not to be ministered unto but to minister, the obligation is self-evident to subordinate all selfish and individual interests to the larger interests of the church.

This principle will not insure infallibility, but it will insure honor and honesty of procedure. It will also prove illuminating in many matters. For instance, it will be helpful in the choice of General Conference officers. The resolute search for the best men for official position, the determined scrutiny of the character, ability, history, associations and associates of all candidates, would effect a speedy reform in Methodist officialism. Prophets may come out of Galilee, but only shame and loss can come to the church from men of low aims, expedients and selfish devices, and men in whose presence the schemer, the sycophant, and the man of coarse speech feel instinctively at home. Apply this rule, and we shall have no more high officials notorious for coarse stories, and none with henchmen to reward. Apply this rule, and we shall have a higher grade of official intelligence than we now possess. We shall be saved the humiliation of seeing illiteracy in high places vainly trying to disguise itself in empty claptrap and ponderous verbosity.

This principle that the interests of the church are supreme would also be illuminating in putting the business of the church on a business basis. As soon as we see that the final cause of the church is not to furnish berths for officials, it will be comparatively easy to decide whether book depositories should be kept open, or the great majority of the *Advocates* published, at a large net loss to the church and a corresponding diminution of the superannuated preachers' fund. When officials are found arguing for such seeming extravagance and unwisdom, the delegates should carefully inquire whether they have any interest, direct or indirect, in its continuance; and if any such interest should be discovered, official opinion should be seriously discounted. Various other practical questions, as the mode of electing General Conferences, the election of laymen, etc., could be advantageously considered in the light of the principle laid down.

We also venture to suggest to the delegates that they have not been chosen for a junket or a pleasure-outing; but they have been entrusted by the church with a high and solemn commission which they must worthily perform. There has been altogether too much of this junket idea in recent Conferences. Accordingly after the

novelty wore off, and the members grew tired, they often showed a complete lack of all sense of obligation and responsibility to the church. Weighty reports which had been carefully matured were not even considered, or were mangled and made worthless, or were hastily rejected—all in a wild desire to get home. Much voting was done in utter ignorance, the voters following the lead of any prominent man who chose to make a motion. All remember the grotesque action of the second last General Conference on the woman question, and the naive admission of many who had voted for it that they had not understood what they were doing!

We urge all delegates who are under the influence of the junket idea to content themselves with the honor of an election and stay at home. And we urge all who serve to remember the grave duties with which they are charged, to retain their judgment unto the end, and to save the church the humiliation of seeing its great legislative and judicial body degenerate into an irrational mob from a desire to get home.

The supremacy of the interests of the church, and the subordination thereto of all individual interests, should be the guiding principle of every member of the General Conference. The application of this principle will illuminate all problems and solve many. Why should it not be applied? How can any member justify himself before God or man who works with any lower aim?

LEADERS WANTED

THE needs of Methodism have been much discussed of late in papers long and short, and coming from all sorts and conditions of Methodists. One great and crying need is intellectual leadership. We need men of intellectual ability and scholarship which will command the respect and attention of thoughtful men, not only in all Christian denominations, but in the entire community as well. We need leaders who can discern the significance for religion of the great social movements and the economical forces of the time, and the significance of religion for them. We need men who can share in the guidance of these movements and the control of these forces. We need leaders who see in religion a mighty force for the making or marring of society. Only men who have this insight into the "world-historical," all-embracing function of religion can really guide the church into enduring progress.

Of such leaders we have all too few—not enough to leaven the lump. Of such broad outlook we have far too little. The Methodist body has grown too fast for the head. Hence Methodism too closely resembles an ensnawed mammoth whose very bulk becomes a further element of danger.

In addition to men with this large knowledge, we equally need men of large and living faith—faith in God, faith in God's presence and providence in the world today, faith in thought, faith in freedom, faith that fears nothing that is true and despairs for nothing that is good, faith that is ready to give up anything which has proved unfounded, and that welcomes new truth

from any quarter. Here also our leaders are too often lacking. They look for God in the past through an inverted historical spy-glass, and have no due sense of the fact that, while God is the Ancient of Days, He is also and more truly, I Am. Hence when the old order changes, yielding to the new, and God reveals Himself in new and better ways, they know not the day of their visitation and practically fall into atheism. They want the old paths and old-fashioned religion, and indeed everything but the living God and His truth. They mistake the dawn for a conflagration, and rush about in clamorous dismay for some means of putting it out.

We need leaders whose highest aim and joy it is to advance the kingdom of God in the world, men with whom Christianity is first and Methodism second, men of broad and catholic sympathies through whom Methodism may be linked in love and labor with universal Christianity, men whose only method of furthering Methodism will consist in zealous and devoted activity for building up the kingdom of God, men to whom ecclesiastical self-puffery is odious and loathsome, men without grudges and resentments, favorites and henchmen, men too large for partisanship and petty spite and dictatorial assumption.

Finally, we need leaders of character, men who are recognized and respected as examples of the cardinal virtues, men of sincere and reverent piety whose religion attracts and commands, manly men to whom sincere, honest, truthful men are everywhere drawn, and from whom self-seekers, wire-pullers, flatterers, sycophants, shift, tricky, untrustworthy, insincere men instinctively flee.

God send us such men as leaders in the church, and God give the church a zeal for righteousness and the best things which will tolerate no other leaders!

An Illuminating Utterance

AT the recent Ecumenical Conference in New York Bishop Thoburn made the following weighty utterance:—

"At no time during the past century has there been so much questioning among Bible students, so much wavering among believers, so many misgivings and doubts, as during this closing year of the century. Old truths are being restated and old questions asked and answered over again, and though the final result may place the church where she has been for a century past in all essential doctrine, yet it is felt by all thinking men that the church needs a new rallying point.

"It is just possible that too many have been resting their belief on the Bible and trying to maintain the sustaining belief that the Church of Christ rests upon the Bible for a foundation, forgetting that other foundation, that is, our Lord Jesus Christ."

This word contains the practical solution of our present difficulties about the Bible. The Divine Revealer and the Divine Son revealed are the Alpha and Omega of revelation. The Bible at best is only the instrument of the revelation, and is valuable solely for what it helps us to. Jesus Christ is at once the Revealer and the Revelation. If we bear this in mind, we shall not be disturbed at finding imperfections in the instrument of revelation. For all practical purposes our difficulties will either disappear or sink into insignificance, if we fix our thought on the Master. If we rally around Him, the book will fall into its true subordinate place. The Bible was made

for the truth, not the truth for the Bible. Any other view is bibliolatry, and is as false and pernicious as other forms of idolatry. We commend this remarkably sane and illuminating utterance to all who have not learned that the church is founded on Christ, and not on the Bible and its technical infallibility.

Dr. Pierson protested against Bishop Thoburn's utterance. Dr. Pierson is the person who protested so vehemently against Mr. Moody inviting George Adam Smith to Northfield.

The Effect of It

THE casting out of heretics seems to have little effect on the heresy. The Presbyterians have got clear of many heretics of late years, but the heresy spreads. Woodrow, the evolutionist, was cast out, but evolution stayed and spread until it is fast becoming orthodox doctrine. Briggs and Smith and McGiffert have gone, but the critical study of the Bible continues, and its results are more and more widely accepted. Hillis is hardly out of the church before Dr. Parkhurst of New York and others start up, repeating his heretical utterances with increased vigor, and calling for a revision of the creed. It begins to seem likely that what conscience and scholarship could not do, considerations of expediency may bring about. The ease with which the church is losing at the top is promoting reflection, a doubt whether, after all, questions of scholarship can be settled by votes of Presbyteries and General Assemblies. There is much in this history on which some zealous Methodists might profitably reflect.

THE BROWN CHAIR

I WONDER whether we should be glad or sorry that the shady side of human life, the side that discloses human weakness and littleness, catches a kindly glint now and then from that native sense of humor which is so strong, so irrepressible, in all of us? Sometimes—who has not found it so?—a quick, overpowering realization of the incongruity, the oddness, the absurdity, of a certain sin committed by some fellow-mortals seizes us, and instantly righteous indignation melts into laughter, overt or covert, and that inborn sense of the ridiculous actually warms our hearts toward the offender in the very odor of his offence. Is this feeling a part of the weakness of human nature, or its strength? Is it something to be welcomed and encouraged, or should we regret it and strive against it? Does it come to us because of our kinship and likeness to God, or because we have become alienated from Him and in so many ways unlike Him?

I like to think that there is something in this flash of kindly human feeling toward the utter aberrations and absurdities of the sinner which springs from and is like unto the infinitely tender and pitiful and inalienable loving-kindness of God. Laughter holds so much of love in gracious solution! How the human heart goes out to those who touch our risibilities! We want to open our arms to all our dear, absurdly mistaken brothers and sisters in this criss-cross, blundering, erring world. Is not this feeling, in its essence, akin to the pitifulness of God? To be sure, the flash of kindness out of God's heart falls tenderly upon the sinner only, and never upon the sin, while ours is too apt to include sin and sinner both. But I do believe that in its genesis this out-going of the heart is the same in God and man. We need not repress it; we need only purge out of it that

undiscerning kindness toward the sin as well as the sinner. Let our hearts warm toward the wrong-doer, but not toward his wrong-doing. Then our quick, kindly feeling, roused by his incongruous wrongfulness, will be altogether God-like and Christ-like.

How well the Brown Chair recalls a certain tawny-bearded German Jew, who used to come to our rooms in the theological seminary to "dicker" with the needy theologues for their cast-off clothes! Certain waggish ones among us used to hail his advent as an occasion of much-needed unbending from the stress of serious study, and many were the uncommercial diversions to which we subjected him. Among other things, we would get out our Hebrew Testaments and beguile him into reading and translating therefrom, in the hope of some profitable transaction in old clothes as a reward. But, alas! the irreverence of the man was hopeless; and when, wearied of waiting for his bargain, the suppressed commercial passion would seize him convulsively, in the midst of some stately Old Testament passage, and he would cry out with an unhallowed expletive that he had read enough, and desired old clothes and old clothes only, I am afraid the absurdity of the situation moved even us embryo ministers to something like kindly toleration of the sin as well as the sinner. The Brown Chair, for one, looks back with shame upon our treatment of the peripatetic "sheeny," and other pranks played, in the lingering waywardness of youth, at that consecrated "school of the prophets." Our sense of humor, or "fun," was too much for us again and again—that is, it led us too far toward toleration of the sin for the sake of the sinner. Grown older, I trust we no longer suffer the same pitiful kindness for the wrong-doer to suffuse and excuse the wrong-doing as well.

The foregoing is a round-about prelude, I must confess, to a decidedly absurd item I saw, the other day, concerning art at the Paris Exposition. The item states that counterfeiters are hard at work reproducing "the old masters," in anticipation of the rush of ill-informed picture buyers to the Exposition. One well-known picture dealer says that Brussels and Amsterdam are full of spurious old masters, while London picture factories are turning out old English paintings by the dozen, including Sir Joshuas, Gainsboroughs and Romneys. An expert appraiser at the New York Custom House saw there lately three dozen false Monticellis in one day. Everything that will bring a good price is being counterfeited. The writer goes on to say that it is easy to give a fresh painting the look of age. One needs only to mix dirt with the paints and varnish. Bad varnish dried quickly produces deep cracks, and these can be made to appear old cracks by putting another coat of varnish over them.

Now there is a strong temptation, the Brown Chair thinks, to be so amused by the sober ridiculousness of this commercial activity in the production of "old masters" that the sinfulness of it will be dismissed by nine out of ten righteous persons with a hearty laugh. It is thus that sin shares with the sinner toleration and absolution at the judgment-seat of humanity. The pity of it!—God's loving-kindness infused into human nature, to be administered as helpful pity for the sinner, so misappropriated as to suffer and condone the sin! Verily, our weakness makes us poor vicegerents and administrators of God's kingdom on earth.

BROWN CHAIR.

PERSONALS

—Rev. Dr. J. J. Manker, presiding elder of Chattanooga District, Holston Conference, is bereaved by the death of his wife.

—Bishop Candler, of the Methodist Episcopal Church, South, will soon bring out a new book on Christian Evidences, entitled "Christus Auctor."

—Rev. Dr. Matt S. Hughes, of Kansas City, recently spent two weeks in Los Angeles, Cal., preaching and lecturing to large audiences, greatly to the delight of the people.

—Rev. Julius Smith, who ten years ago accepted an appointment as missionary to India, has just returned on urgent sick leave with his wife. He will spend the month of May at Chicago.

—Prof. Thomas Nicholson, Ph. D., principal of the academy of Cornell College at Mount Vernon, Iowa, has resigned that post in order to accept the presidency of our college at Winfield, Kan.

—The *Western* of last week adorned its cover with a fine portrait of Mother Stewart, who reached her 84th birthday, April 25. She is rich in grace and abiding hope, and crowned with blessed memories.

—Rev. E. O. Thayer, D. D., presiding elder of Portland District, Maine Conference, and delegate to the General Conference, visited his daughter, who is a student at Syracuse University, on his way to Chicago.

—Rev. O. D. Clapp, of the Vermont Conference, who did not take an appointment this year, will reside at Burlington, Vt., and will be glad to preach as temporary supply or to assist his ministerial brethren in any way that he may be able.

—Bishop and Mrs. Warren announce the marriage of their daughter, Carrie Louisa, to Rev. Jacob Wellington Frizzelle, at University Park, Colo., April 19. Dr. Frizzelle is presiding elder of Rock Island District, Central Illinois Conference, and resides at Rock Island.

—S. Edgar Whitaker, son of Dr. N. T. Whitaker, pastor of Mt. Bellingham Church, Chelsea, has been elected superintendent and general manager of the Portland & Yarmouth Electric Railway Co., of Portland, Maine. Mr. Whitaker entered upon his duties, April 15.

—By the will of Charles Perit Huntington, who died in Yonkers, N. Y., a week ago, the Cathedral of St. John the Divine will receive from his estate about \$700,000—a larger sum than it has ever received from one source. Mr. Huntington began his business career in New York city as an errand boy.

—Referring to the announcement that Mr. James M. Barrie, the novelist, is to become a candidate for the House of Commons, the *Boston Transcript* remarks: "Mr. Barrie may or may not become a member of Parliament, but he will always be identified with the little ministry."

—What answer does the Republican Party make to this pungent paragraph which appeared in the *Springfield Republican*? "Frank Jones, brewer," used to be a reproach hurled at the Democratic Party of New Hampshire. But 'Frank Jones, brewer,' now goes to Philadelphia as a Republican delegate-at-large. Mr. Jones must no longer be referred to in polite Republican circles as a maker of beer."

—The *Pittsburg Christian Advocate* of last week notes that Rev. A. H. Lucas, D. D., of that city, will shortly become pastor of Trinity Church, Albany, N. Y., and Rev. G. E. Hite, D. D., now of the latter

church, will succeed Dr. Lucas at Butler Street Church, Pittsburg.

—The wife of Capt. F. H. Mitchell, of New York city, passed to her heavenly home, April 4, aged 62 years. She had been a good and faithful Methodist for forty-six years, and for forty years ZION'S HERALD had been a visitor to her home. She leaves a husband, one son and two daughters.

—In the "Rochester Notes" in the *Christian Uplook* it is said: "Chancellor Day is still filling the pulpit of the Brick Church in the enforced absence of its pastor, who is on the continent seeking for health. The Chancellor not only fills the pulpit but the pews to the limit and all the available standing-room with eager and interested listeners."

—A press despatch from Chicago dated April 27 states: "The investigation of Dr. H. C. Jennings, publishing agent of the Western branch of the Methodist Book Concern, resulted in his exoneration today, the Book Committee voting, 4 to 1, that the charges were too trivial to carry further, and should be dropped. The only vote registered against Dr. Jennings was that of John E. Andrus."

—A goodly number of elect women from the New England Branch of the W. F. M. S. enjoyed the sessions of the Ecumenical Missionary Conference. Among them were Mrs. William Butler and Miss Clementina Butler of Newton Centre, Mrs. W. H. Thurber of Providence, Mrs. Jesse Wagner of Allston, Miss Mary E. Holt and Mrs. Thomas Kingsbury of Boston, Mrs. C. S. Nutter of St. Albans, Vt., Mrs. O. W. Scott of Maplewood, Mrs. John Legg and Mrs. L. F. Harrison of Worcester.

—Secretary Root, in his visit to Boston last week, and in the address which he made while here, strengthened the conviction already held that in him the country has a man of high aims wholly devoted to the faithful and conscientious discharge of his responsible office. It is refreshing to find a public servant who simply does his duty without fear, favor or hope of reward, and who apparently has no concern for his future. Perhaps there was never greater contrast in two men than between Secretary Root and his predecessor.

—Governor Roosevelt is quoted in an interview at Chicago as saying that he will not, under any conditions, accept the nomination for Vice President. He is quoted also as saying: "Tammany will probably nominate Bird S. Coler against me, with the hope that he will win. Tammany's program is to put up the strongest kind of a state ticket that it can." That is a notable compliment to the character and ability of Comptroller Coler. The re-election of Governor Roosevelt is by no means assured. He is not as popular as when elected, and New York, in a normal condition, is strongly Democratic.

—We regret to learn that Rev. Dr. Stephen L. Baldwin, secretary of the general committee of the Ecumenical Missionary Conference, is quite ill at his home in Brooklyn, from the results of overwork. An enormous amount of labor was devoted by Dr. Baldwin to the objects of the Conference. For many months he had been collecting material supplied by missionaries in all parts of the world, and has obtained a mass of information that will, when collated, be more complete and exhaustive than anything hitherto printed on the subject. Dr. Baldwin has attended to the collecting of this information and to other work connected with the Conference, as well as, at the same time, performing his duties as recording secretary of our Missionary Society. The result is a serious attack of nervous prostration. On account of her

husband's illness, Mrs. Baldwin was unable to take the part assigned to her on the program of the Ecumenical Conference.

—Rev. Eugene H. Thrasher writes under date of April 27: "After living forty years in New England and preaching twelve years within the New England Conference, I feel 'lost, strayed or stolen' to be told in the late report of New England Conference appointments that I am transferred to the East Ohio Conference. This is a slight mistake. Bishop Joyce transferred me to the Wilmington Conference, New Castle, Del., as successor to Rev. R. Irving Watkins, who follows Rev. H. W. Ewing, of Covington, Ky. The New Castle church has most cordially received us; also the Wilmington Preachers' Meeting. Although made to feel at home at once, it will take ZION'S HERALD's weekly visits, which for two weeks has accidentally missed us, to settle us completely. Please send us our old friend, that we may keep in touch with dear New England."

—It will be seen by our report of the Ecumenical Missionary Conference, to which we devote several pages, that Thursday, "Woman's Day," was of special interest and significance. Many, indeed, claim that it was the most important and enthusiastic day of the Conference. The event which aroused unusual interest was when Mrs. A. J. Gordon, of Boston, who was presiding, summoned a procession of four hundred missionaries, all women, across the platform, introducing them one by one, and stating some fact in connection with their personal history and work. Prominent among that cloud of witnesses was our own revered and dearly beloved Mrs. William Butler, and it will be seen by the report that she received special and deserved expression of consideration from the vast audience. We rejoice that she was able to attend the Conference and that she received royal recognition.

—The announcement of the death of the wife of Rev. J. D. Beeman, of South Royalton, Vt., was received last week just as the paper was ready for press, and, therefore, it was impossible to fittingly characterize her. She was a woman of culture, high aims, quick sympathies, strong character, and deep piety. She was the first Methodist minister's wife with whom the editor of the HERALD became acquainted. By his brotherly invitation, the writer preached his first sermon in the church of which Mr. Beeman was pastor at Milton, Vt., and was entertained at the parsonage. The sympathetic and thoughtful kindness of Mrs. Beeman as hostess on that occasion was characteristic of her during all the years that she shared the life of an itinerant. Many there are whose lives have been brightened by her cheery and helpful ministries. A noble woman has gone to her reward, leaving an unspeakably bereft husband and one son, Leroy Mason Beeman, principal of the Edward Devotion School of Brookline.

—A very pretty wedding took place at Tremont St. Church, Thursday evening, April 26. The contracting parties were Rev. W. W. Prudham, of the Methodist Church of Canada, a graduate of McGill, and Miss Elizabeth Irons, a member of Tremont St. The ceremony was performed by Dr. J. D. Pickles, assisted by the pastor, Rev. C. E. Davis. The full service of the Methodist Episcopal Church was used. The best man was Rev. Mr. Craig, also of the Canadian Church, and the bridesmaid was Miss Prudham, sister of the groom. The ushers were members of the Ramsay Club of the church, all club-mates of Miss Irons. A large audience of friends was present, and invited guests after the ceremony were received by the happy couple in the chapel where refreshments were

served. Mr. Prudham is under appointment as missionary to Japan from the Methodist Church of Canada. Many friends of the bride and groom will wish them happy years together and great success in the ministry of Jesus Christ.

— Mrs. George F. Eaton announces the engagement of her daughter, Miss H. Ethyl, to Elbridge Sears Fernald, Esq., of Boston.

— A telegram is received, without particulars, announcing the death, in Shanghai, of Miss Laura Haygood, a missionary of the Methodist Episcopal Church, South. She was a sister of the late Bishop Haygood, and founded the McTyeire Home for women in China.

— Bishop and Mrs. Hartzell arrived in New York on Saturday on the steamship "St. Louis" of the American Line. He will attend the closing session of the Ecumenical Missionary Conference, and then go to Chicago. He will make an address next Thursday night in the Chicago Auditorium on "The Briton and the Boer."

— The old Stanford home in Sacramento, Cal., which Mrs. Stanford has given, with \$75,000, for an orphanage to the Catholic Church, is the one in which her husband lived twenty years, and where her son, for whom the university was named, died. The room in which young Stanford died is to be elaborately fitted out as an infirmary by his mother.

— Dr. W. F. Oldham, at the close of the General Conference, of which he is a member, will go abroad, to be gone until the early fall. Mrs. Oldham will precede him. If we could have our say in the matter, he would not be allowed to go abroad at present, but would be commissioned by the General Conference to go up and down through our Methodism arousing the church to a white flame of loyalty to the supreme cause of missions, as he is so particularly well able to do.

— Congressman Dolliver made a characteristically eloquent address at the Republican Convention held in this city last week. The *Boston Herald* says that it "agitated the convention hall rafters;" and the *Boston Journal* thus describes his introduction to another Boston audience: "There was a wild outburst of applause, everybody stood up, and the cheering, which could be heard a block away, lasted for several minutes." A metropolitan daily concedes that Congressman Dolliver would make a splendid running mate with McKinley, but suggests that the ticket would be "over-weighted with Methodism." Ah!

BRIEFLETS

Hon. Bird S. Coler in a contribution to *Appleton's Popular Science Monthly* for May makes the startling announcement that "the annual expenses of the city of New York are larger than those of any municipality in the world."

The quiet way of doing things is the best and most effective way always. God moves the planets with less noise than we make moving a wagon-load of iron rails through the street.

A meeting of Methodist Academy principals will be held in the Northwestern University Headquarters, Rooms 21 and 22, Auditorium Building, Chicago, at 1.30 and 7.30 p. m., Wednesday, May 16, and 1.30, Thursday, May 17.

People of means are evidently beginning to realize the necessity of a suitable building for the New England Deaconess Hospital. When Dr. Watkins, the corresponding secretary, returned from his visit to the

Maine Conference he was informed that the necessary legal papers had been made out granting a gift of \$5,000 for the Hospital, upon the condition that an additional \$25,000 be raised within a given time. The next day a friend informed the secretary that he would give another \$5,000. It cannot be otherwise than that such a glorious cause as this will have all the support it needs when the people know about it.

How deeply the institutions of these States were embedded in Christian truth, was shown recently in Philadelphia, where no less prominent a person than Prof. Persifor Frazer was debarred from testifying in a civil suit by the presiding judge because, upon a preliminary examination, he avowed himself to be an agnostic. When asked if he believed in God, Prof. Frazer replied: "I neither believe nor disbelieve. I do not know;" and when asked "Do you believe in future rewards and punishments?" he replied: "I neither believe nor disbelieve. I do not know." There is a law in Pennsylvania making a belief in a Supreme Being a necessary qualification in a witness.

That is an exhaustive, well-balanced and very valuable paper in last week's New York *Christian Advocate* from Dr. H. K. Carroll, on "Our Gains in the Quadrennium." Locating the losses for the four years, he says: "In New England every Conference has shared in the decrease." This fact is easily and clearly accounted for in the general transformation which is taking place in the population of all of the New England States and in the rural sections, no less than in the cities. The foreignization of New England is going on at an appalling ratio. In many of our factory cities and towns the population is seventy-five per cent. foreign. In numberless places where our churches were once strong, with an excellent contingent of American and Methodist help in the mills, now only French Canadians who are Roman Catholics are employed. It is impossible for the churches to maintain their following and membership in such an environment. The simple fact is, that in many respects New England has become the most unproductive field in our whole connection. By a peculiar providence our church here struggles with conditions which do not exist to such a discouraging degree elsewhere.

Bearing upon the above statement are some reliable figures which appear in the *Boston Transcript* under the title of "New France in New England." It is stated: "In Fall River, St. Johnsbury, Vt., Manchester, N. H., Lewiston, Me., and Woonsocket, R. I., the percentage of French Canadians ranges from 30 in St. Johnsbury to 52 in Woonsocket—a fact which seems to support the statement of the Canadian premier at the Queen's Jubilee, that New England is on the way to become New France. The gain in foreign-born population from Canada in Massachusetts in the years 1885 to 1895 was 103,994, about 30 per cent.—a weekly increase of about 200 persons. The northern tier of townships in Aroostook Co., Me., has a population almost exclusively French Canadian." And this does not include the Celtic element which has for many years preponderated in our cities, so that often the mayors and frequently a majority of the aldermen have been Irishmen.

Bishop Mallalieu is not a Laodicean either in his religion or his politics. This is vigorously shown in an address made at a banquet given to the Bishops at Indianapolis last week, at their semi-annual meeting, where he said: "I am glad that both of

your senators are Methodists. What a blessing it would be if all the United States senators were Methodists! What a Congress that would be! And I am glad that five of your State officers nominated yesterday are Methodists, for I know they are headed on the straight road to victory this fall. They ought to win. I am glad also that our President is a Methodist. With the exception of Abraham Lincoln there has been no President of the United States who has had greater problems to solve or more delicate or intricate questions to face and who has met them successfully as has William McKinley. I wish we could have him there for a hundred years."

The Bishops at their semi-annual meeting, just held at Indianapolis, considered the case of Professor Mitchell, and finally voted to postpone action in order to ask the General Conference to define their relation to theological schools.

The New York *Times*, *Sun* and *Tribune* gave comprehensive and excellent reports of the Ecumenical Missionary Conference, particularly the *Times*. Those who desire to follow the proceedings of the Conference more fully will be gratified in consulting the above papers.

Apologizing for what is said elsewhere at some length about the need of leadership, let the General Conference understand that in no way will it so unmistakably affect the future of the church as in the type of men that it elects to represent it, especially in the episcopacy and the secretarial offices. If men are selected because of their pre-eminent fitness for the positions, then the church will take on new heart and new hope. But if unworthy men succeed, by manipulation and combines, in capturing these high offices, then is our light dimmed and our hope doomed. The General Conference is to remember that it is neither a political party nor a society, but a branch of the church of the Living God, and that it is met to express the holy "mind that was in Christ."

One thing this General Conference should settle forthwith—that any official who has brought shame to the church by palpable misconduct during this quadrennium stands no chance for a re-election. If he or his partisan friends are so unwise and presumptuous as to plan and work for his re-election, let delegates stand up in their Christian manhood and immediately rebuke the scheme. Surely this Conference will not give its approval to any damaged official.

What will the General Conference do? Will the delegates assert their freedom in Christ and seek to act only for the good of the church? Will they resist the spoils-men, the men who are there simply for what they can get out of the body, and who are working combines and political methods in order to secure official position? Is it to be a General Conference that will express itself in an unmistakable moral protest against those practices which have sullied the good name of our common Methodism, and which have cut the nerve of spiritual life and vigor in the church? Sometimes we dare to hope that it is to be such an assembly, and that it will, by its action, redeem our good name, and start the denomination into the next century upon a new mission of world-wide evangelization.

Let the membership of our churches make the General Conference the subject of constant and importunate prayer—that the will of God may indeed be expressed through its delegates. The action of this body means so much to the church either

in opening a new chapter of spiritual life and conquest, or in perpetuating the present spiritual eclipse and political practices, that every lover of our Methodism will be driven to earnest prayer that the illuminating and inspiring influences of the Holy Ghost may make the assembly at Chicago a pentecost of power and of glory.

The New York *Sun*, in a column editorial upon Syracuse University, says: "Of the universities situated in the State of New York the institution established in the city of Syracuse is the youngest, but the remarkable rate of its development during the last quarter of a century has already given it high rank. Its doors were not opened until 1871, and in 1880 it had only 288 students. By 1890 the number of those benefiting by its opportunities was 649, and it has risen to 1,402 in the present academical year. . . . Upon the whole, there are few, if any, institutions in this country where a liberal education is obtainable at so small an outlay of money."

NEW YORK LETTER

"HOLLAND."

THE Ecumenical Conference of Foreign Missions has made a profound sensation here in indifferent, pleasure-surfected, meeting-tired New York. Even more than the most sanguine hoped, the city has been stirred by the remarkable services. It was expected that Christian people would be interested, but it was never dreamed that the general public would evince such a lively interest. The crowds have been phenomenal. One of the overworked ushers of the Carnegie Hall staff was heard saying, "I know something about crowds, I guess, for I've been here nine years, and I have never seen anything like this. Padewski had a pretty full house, but this beats him." Day after day the great audiences have kept up, to the surprise of everybody, and the religious fervor has been as noteworthy as the crowds. This Ecumenical Conference has been a religious gathering. The meetings have been deeply spiritual in tone, hopeful in expression, and quietly confident of the results. Not in a meeting I have attended have I heard a discordant note, a gloomy foreboding or doubt, a pessimistic fear. The songs have been jubilant, the papers have all glowed with fervent hope, there have been triumphant utterances in every address. The most indifferent have felt this pervasive, exultant optimism. The key was sounded at the very beginning of the first service, when the vast audience rose and sang,—

"All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all."

It was glorious! To hear that song sung as it was sung that day, was the experience of a lifetime.

The formal opening of the Conference was made memorable by the presence and words of the President of the United States, an ex-President, and, as more than one has remarked, a future President. McKinley, Harrison, Roosevelt! What an aggregation of stars! The President's speech was a dignified and effective presentation of some of the principles and achievements of Christian missions, and was well received by the enthusiastic thousands. Governor Roosevelt didn't have an ever-easy time and rambled more or less, but he showed his famous teeth, and shook his equally famous head, and said some good things, and after hunting for some time for a stopping place found one and sat down beside the President, who, it is said, would like the popular Rough Rider near him on

the Republican ticket this fall. General Harrison was not embarrassed by any political considerations, was not under the necessity of exercising care lest he should harm his political fortunes, and spoke with freedom and profound conviction and masterful force.

But these were not the only good-sized men there that night. I found myself for once, at least, in most distinguished company. On the platform were Storrs, Stimson and Behrends of the Congregational Church; Bishop Potter, Seth Low, Huntington, Rainford and Morgan Dix of the Protestant Episcopal Church; Morris K. Jesup, who presided, Thompson, Bushnell, Babcock, Purves and Brown of the Presbyterian Church; Coler, Anderson Fowler, Bishop Hendrix, Goucher, Leonard and McDowell of the Methodist Episcopal Church, and a host of others.

What old heroes have been seen here, too! Almost more than any other, John G. Paton, the great missionary to the New Hebrides, has been the recipient of enthusiastic homage. Wherever he has appeared he has been surrounded by admiring men and women, eager for a touch of his hand. Patriarchal in appearance, with a smile as genial as May sunshine, crowned with the glory of years of self-sacrificing labors, he has attracted universal attention and wherever he goes blessings drop like dew from his anointed lips.

Bishop Thoburn is not less well-known, and has been as conspicuously successful, but he has not been attending the sessions of the Conference, I am told, and there has been little opportunity to show him honor; but it has been noticeable that his work has attracted marked attention, and that his opinions have been received with unquestioning confidence. His health is better than it has been, but he will need to exercise care for some time yet.

Another much-sought-after man is the venerable Chamberlain, forty years a missionary of the Reformed Church in America, at Madanapalle, India. Dr. Chamberlain is almost as striking in appearance as Dr. Paton, and his long white beard makes it easy to pick him out from among the throng on the stage. By the way, it is interesting to observe the marked difference in looks between the veterans and the younger generation of missionaries. The elderly men for the most part wear heavy beards, while the younger men are clean-shaven, athletic, sturdy fellows. Fashion alter, but the blessed work of preaching the Gospel is carried on with undiminished zeal. What a record Chamberlain has made! He is one of those of whom the world is not worthy. God bless him, and every other man and woman who, counting not their lives dear, have gone to the dark places of the earth with a message of hope! Time would fail me to tell of Parker and Humphrey and Butler and Drees and Smyth and Worley and Oldham (who, in passing let me say, has given the best speech of the Conference thus far according to the daily press) and Waugh and Miss Thoburn and others, who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Seldom has this world seen together more great men and great women, heroes every one.

There is another Conference, about to be held, which has in it more of hope for some folks around here than the Ecumenical Conference. The General Conference, which

will already have opened when this appears, has been very much in the mind of some of the brethren for a long while. They have looked forward to it with eager impatience for many long, dragging months. At last it is here, and the light of expectation is in their eyes. To them the General Conference is a golden opportunity; at the most there cannot be very many General Conference opportunities in the ordinary lifetime, and why not seize them, they ask. And why not? The churches exist for the men, and the offices for the men, no matter if Bishop Vincent did announce a contrary doctrine at the Newark Conference. By the way, it was refreshing to hear, even if it be not true (according to some), that the needs of the work must be first considered rather than the demands of preachers or presiding elders. How often churches are sacrificed to gratify some individual who must be "placed!" Not only did Bishop Vincent state an opinion, but he also acted according to it, to the advantage of the kingdom. But plenty of men are to be found who chuckle over such anti-Methodistic sentiments, and quietly proceed to prove the falseness of such a position by grabbing everything in reach. The offices are for the men who can get them, of course they are!

It has been interesting to observe how, as soon as the selection of delegates had been made, they—some of them—and the friends of others of them, began in their imagination to pick the plums from the General Conference tree. To hear them talk you would think that the one object of the Chicago gathering was to afford every man elected a chance to stick his thumb in a Jack Horner pie. The gossip and chatter following an Annual Conference choice of representatives reveal a rare state of expectancy. There may be ground for it, as the Kentucky farmer said, when on a venture he bought an oversupply of grass seed. I can't tell as to this, but I know we are after something, it doesn't much matter what. Some of us want to be Bishops, and we want it very much. We would rather be a Bishop than an angel. We honestly would. Qualified? What difference does that make? We want it; and isn't the place for the man who wants it? To be sure. Some of us will be content with what we have, secretaryships and the like, chiefly because age is against us, or we know there is little chance of promotion! Forgive the word! But not all of us are grasping. The most of the delegates chosen from these metropolitan Conferences are unselfish, devoted, noble Christian ministers, without the suspicion of self-seeking, with the fear of God in their hearts, thankful for the privilege of serving the Lord in any sphere. And there are others—but of these I make no characterization.

The elections in these Conferences resulted in some surprises. Dr. Buckley leads the New York delegation, Dr. Buttz the Newark delegation, as matters of course. The leader of the New York delegation, a week before the voting, would have been relieved to know that he would be chosen at all. And now? Well, these have been sunny days, these April days, and no mistake. I am glad Tuttle was chosen in the Newark Conference. He is a man of rare spirit. And Raymond in the New York East. That Conference honors itself in honoring the president of Wesleyan University. What a well-poised Bishop he would make, or Kelley, or Wing! Or what better choice could be made than Buttz, who should have been elected at Cleveland? Goucher has been in attendance at the Ecumenical Conference, apparently unmindful of the fate which awaits him at Chicago. There are good servants of the church who would elevate the place. Goucher is one of them, and there are several others like him.

BENEDICAM DOMINO

Thank God for Life! Life is not sweet
always,

Hands may be heavy laden, heart care full,
Unwelcome nights follow unwelcome days,
And dreams divine end in awakening dull;
Still it is life, and life is cause for praise;
This ache, this restlessness, this quickening
sting,

Prove me no torpid and inanimate thing,
Prove me of Him who is of life the spring;
I am alive—and that is beautiful.

Thank God for Love; though love may
hurt and wound,
Though set with sharpest thorns its rose
may be;

Roses are not of winter, all attuned
Must be the earth, filled with soft air and
free
And warm, ere dawns the rose upon its
tree.

Fresh currents through my frozen pulses
run,
My heart has tasted summer, tasted sun;
And I must thank Thee, Lord, although not
one
Of all the many roses blooms for me!

Thank God for Death! Bright thing with
dreary name;

We wrong with mournful flowers her pure,
still brow;
We heap her with reproaches and with
blame;

Her sweetness and her fitness disallow,
Questioning bitterly the why and how;
But calmly 'mid our clamor and surmise
She touches each in turn, and each grows
wise,

Taught by the light in her mysterious eyes;
I shall be glad, and I am thankful now!

—Susan Coolidge.

A LETTER AND THE REPLY

PROF. JOSEPH R. TAYLOR, A. M.

ABOUT the year 112 of our era the
Younger Pliny, so called to dis-
tinguish him from his uncle, the celebrat-
ed scholar and writer, arrived in Bithynia,
a province of Asia Minor. He had just re-
ceived from the Emperor Trajan an ap-
pointment as governor of the province—
an appointment creditable alike to the
emperor and to the man of his choice, an
appointment in marked contrast to the
selections which had disgraced the reign
of preceding emperors.

Among the problems that at once con-
fronted the new official was the treatment
to be accorded the Christians. Hitherto
the Romans had regarded the Christians
as a sect of the Jews, and the Christians
had received the benefit of the toleration
which the Romans had shown toward the
Jews at Rome and in the provinces. Grad-
ually, however, as the Romans became
aware of the bitter hostility which existed
between the Jews and the Christians, they
began to regard the Christians as a sepa-
rate sect and to look upon them with sus-
picion. A rigid rule of the Roman gov-
ernment forbade the organization of clubs
or associations of any kind. So strictly
was the rule enforced that Trajan had re-
fused his permission to so simple a project
as the formation of a fire brigade in a town
of Asia Minor. The secret meetings of the
Christians seemed to violate this law. As
governor, Pliny felt himself forced to take
up the matter. The Emperor Trajan had
not issued a formal edict against the Chris-
tians; Pliny's predecessors had not adopted
any systematic course toward them. The

rapid growth of the Christians, however, in
numbers and in social position made some
action on the part of the new governor
imperative. In his perplexity Pliny turned
to the Emperor for advice, and this is his
letter:—

"It is my custom, sire, to refer to you any
matter concerning which I am in doubt;
for who can better guide me in perplexity
or help me in my ignorance? I have never
been present at a trial of the Christians, so
I know not what is usually the object of the
inquiry, or how far the matter is usually
investigated, or to what extent punishment
is extended. I have not been at all certain,
either, whether or not any distinction
should be made as regards age, or whether
young and old should be treated in the
same way; whether those who repent should
be pardoned, or whether a recantation of
Christianity should give a man any advan-
tage; whether the name of Christian itself,
even if it be accompanied by no disgraceful
act, should subject a person to punishment,
or whether the crimes involved in the very
profession of the name should be punished.
In the meantime I have adopted the follow-
ing course toward those who were reported
to me as Christians: I have asked them if
they were Christians; if they confessed they
were, I have put the question to them a sec-
ond and a third time, threatening them
with punishment; if they continued in their
assertion I ordered them off to execution,
for I felt no doubt that whatever the nature
of their confession, such stubbornness and
inflexible obstinacy ought to be punished.
Some others, who were affected by the same
folly, I have entered on the list of cases to
be sent to Rome for trial, because they were
Roman citizens. Presently, from the very
fact of a judicial procedure, the number of
accusations increased, as usually happens
at such times, and many phases of the al-
leged crime were brought to my notice.
I have had an anonymous document con-
taining the names of many accused persons
brought to my notice. Those who said they
were not Christians and never had been
Christians, and who, while I dictated the
form of words, invoked the gods, and sup-
plicated with frankincense and wine your
image which I had ordered set up with the
images of the gods, and, besides, blasphemed
Christ (things which, it is said, none of those
who are really Christians can be forced to
do), I thought ought to be released. Some
others who were accused said they were
Christians, but presently denied it. They
said they had indeed been Christians, but
had ceased to be such—some, many years
before, some as many as twenty-five years
ago. All these persons worshiped your
image and the images of the gods and blas-
phemed Christ. They affirmed, however,
that this had been the sum total of their
fault or their error—that they had been ac-
customed to meet on an appointed day be-
fore daylight and sing a hymn [*carmen*] an-
tiphonal [*invicem*] to Christ as a god, and
to bind themselves by an oath not to com-
mit crimes against one another, not to steal,
not to rob, not to commit adultery, not to
commit perjury, not to refuse to restore
anything entrusted to them. After this they
had been in the habit of separating and
meeting again to partake of a meal, com-
mon and ordinary, however, and harmless.
After my edict, by virtue of which, in ac-
cordance with your commands, I had for-
bidden all clubs, they had abandoned even
this. I thought it necessary to find out by
torturing two servant maids who were dea-
conesses [*ministrae*] how much truth there
was in this. I could discover nothing but a
boundless and wicked superstition. I have,
therefore, adjourned the investigation and
come to you for advice; for I thought the
matter deserved a reference to you, espe-

cially because of the number of those who
are exposed to danger. For there are in
danger now or will be exposed to danger
many of every age, every rank, both sexes.
This contagious superstition has spread not
over the cities alone, but the villages, the
country settlements. I think, however, it
can be checked and corrected; at any rate it
is certain that temples long desolate are
now crowded, and long intermitted sacri-
fices are being renewed, and fodder for
victims is now exposed for sale, although
hitherto purchasers for this fodder could
scarcely be found. From all which it is
easy to imagine what a throng of men can
be reclaimed if they be allowed an oppor-
tunity for repentance."

Trajan's reply is as follows:—

"You have done well, my dear Secundus,
in your investigation of the cases of those
who were reported to you as Christians.
No universal rule can be laid down, to be
employed as a fixed principle. They are
not to be searched out; if they are reported
and are convicted, they are to be punished;
those, however, who deny that they are
Christians, and prove it by worshiping
our gods, should have pardon extended for
their penitence, however much their past
may be suspected. In no case, however,
should anonymous accusations receive any
attention; it is an abominable practice, and
unworthy of our age."

Boston University.

SOME ECONOMIC EVILS OF THE
LIQUOR TRAFFIC

REV. C. W. GALLAGHER, D. D.

IT is one of the commonly received
opinions among many intelligent
men of business that the manufacture and
sale of alcoholic liquors is one of the most
important sources of national wealth and
prosperity. There are two facts, also,
which appear to justify this opinion. The
first is that the traffic in liquor is one of
the most prosperous forms of business in
the entire country. The other is that
multitudes of private fortunes have been
built up from the foundation in some line
of this business and a small army of wage-
earners has been comfortably supported
from the same source. The logic of the
situation is simple and direct enough.
Who cannot draw a conclusion? Ergo,
the liquor business is of the greatest value
to the commercial interests of the nation.

It is not at all strange, under such
circumstances, that a derisive and angry
howl ascends whenever this conclusion is
called in question, and especially when
any one has the rashness to advocate any
restriction of the traffic in town or state or
nation. It cannot be regarded as remark-
able, with such a volume of outcry echoing
in their ears, that the timid, unthinking
and undecided quietly acquiesce and
tacitly accept the opinion as good econom-
ic gospel. At any rate, the case is not
sufficiently clear to awaken any positive
dissent on their part. They close their
mouths, smother their consciences, and
advocate every one's right to the fruits of
his own toil.

It might be a very interesting problem
for such persons to solve, how over one-
third of all the poverty, pauperism and
crime of a country can come from a busi-
ness that is of the greatest commercial
value to the whole country. The two
extremes do not completely harmonize.
It seems reasonably clear at least that a

considerable part of the population is deeply injured for the benefit of a part at least of the remainder. In other words, a thriving business in liquor means more impoverished homes, better filled almshouses, better populated jails and penitentiaries. There is something wrong somewhere. The two things will not unite. That kind of prosperity looks very much like wide-spread disaster.

It would be an equally interesting problem for a perfectly fair-minded investigator to estimate just how much addition to the productive forces of the country the immense quantities of alcoholic drinks that are yearly put upon the market prove in the long run. There are manifestly two ways in which such addition might be made—directly by increasing the physical strength of the laborer, and indirectly by contributing to the culture, refinement and happiness of all in a community who indulge in intoxicating drinks. From an economic point of view, either would be a legitimate mode of aiding production and thereby benefiting the country. If it could be shown, then, that in either or both of these ways the drink traffic was a material aid to the industries and general welfare of the people, manufacturers and drinkers would make a strong point.

An appeal to the liquors themselves may be made. They are faithful witnesses. They will not lie. They have no occasion to lie. The beers and ales, which are the most favorable representatives of their class, make free and frank confession. Out of one hundred parts in any given quantity, they acknowledge from five to seven per cent. is alcohol, about the same per cent. nutritive elements in the malt, and the rest water. The water certainly is all right, and did not cost much except the handling. The handling might have been done much cheaper if the purchaser had been content to receive it pure and wholesome from the well or reservoir in the way in which it is usually served. It can hardly be regarded as wisely economic to employ an army of men and millions of capital to prepare a mixture, transport it all over the country, and vend it in every city and town, for the sake of providing eighty or ninety per cent. of good water for thirsty purchasers. This comes painfully near the *ridiculus mus* of classic times.

There is no disposition to neglect the remaining elements in beer and ale. They have their rights, and alcohol is old enough to speak for itself. Learned men have been interrogating it for a long time. Microscopic painstaking has been applied to it. The calorimeter has been brought into requisition. In fact, everything has been done that in or out of reason could have been done to establish its character for utility upon a stable basis. The present state of the case seems to be about this: Some medical and chemical experts stoutly maintain that it does not have the slightest food quality, and is the rankest kind of poison. Others hold that its chief claim to be a food lies in its preventing the decomposition and removal from the body of such constituents as are necessary for its health and vigor. A third class affirm that when taken into the body it develops heat, and for this reason is entitled to be called a food. All agree that in its general effect it is a disturber of the peace

among the members of the body, acts as a poison, and belies its small claim to be a food by operating directly to the disadvantage of the entire system.

Poor alcohol! It has had a hard time in arriving at respectability as one of the benefactors of mankind. Its present status, considering the history which it has brought with it, is not wholly satisfactory. Slight food possibly, some medicine, some preservative value in the arts, unlimited power of poison—this is the record that would be put upon its head-stone if it could become defunct today. What a splendid triumph of manufacture and commerce to consume millions in capital and labor for the purpose of preparing eighty-five per cent. of good healthful spring water to carry all over the country five to eight per cent. of this death-bearing, poverty-breeding, crime-making curse of mankind!

The remaining nutritive elements in beer and ale have not been forgotten. They can be freely admitted. With the stimulus which alcohol yields to the system, it may be readily understood how these poor nutritive elements may appear in an exaggerated character as food to the devoted drinker. When one considers the quantity of barley or other grains, the hops, the labor employed in raising them, the labor used to transform them, the capital tied up in manufacture, transportation and sale, which might be utilized for genuine forms of production, if even the effects of the alcohol could be eliminated the drink habit would be an enormously expensive luxury. As it is, there are no compensations of culture, refinement or happiness. The lowest demands of man are gratified. The sum total of the advantages of this great commercial interest are the five or eight per cent. of nutritive elements that find their way into these drinks. They would be despised except for the alcohol, but upon them, poor, wretched things, is put the responsibility of making alcohol respectable.

It is a recognized principle in economic science that just in proportion as labor is employed beyond a certain point in producing luxuries it may be classified practically as non-productive labor, sponging upon the producers and reducing the general prosperity. The same is true of capital. Just where the point of legitimate luxury comes in the liquor traffic, on the supposition that alcohol is harmless, it might not be easy to say; but with the hurtful consequences of the drink habit the point is early reached. The enormous outlay of labor and capital serves only in the smallest degree to add to the strength or well-being of man, to fit him for labor or improve his life, while its most striking effect is to produce wretchedness, poverty, impotence and crime.

There is not the slightest doubt that the country would be in a better condition of material prosperity and comfort if the annual production of alcoholic liquors could be collected and set on fire. The nation can better afford to consume them in this wholesale fashion than to drink them. That is, the people of this country are paying in round numbers one thousand million dollars for a drink that might better be destroyed at once by fire. Five hundred thousand men, at a conservative calculation, are taken from legitimate productive

employments to produce and sell these liquors. Who knows how many poor wretches are in part or wholly incapacitated for earning their own living, among the hundreds of thousands, by their vicious drinking habits? Add the cost of policemen, detectives, lawyers, judges, prisons, penitentiaries, insane-asylums, almshouses and private charitable institutions, made necessary by the liquor traffic, and the advantages to commerce of the liquor business do not appear in a favorable light. It is an unmitigated curse and blight, and the prosperity of this business means always obstruction and loss in every other business enterprise.

Lasell Seminary, Auburndale.

OUR CHICAGO LETTER

"QUÆRO."

THE census superintendent assures us in Chicago that we live in a city of two million inhabitants. A few hundred thousand, more or less, do not matter. Chicago is very large—large enough to entertain the hero of Manila and the General Conference of the Methodist Episcopal Church at the same time, without crowding. Mrs. Dewey and her husband the Admiral are to be the guests of our city in the month of May. Elaborate preparations are making for their entertainment.

The resident book agent, Dr. Jennings, has provided a "ministers' room" on the main floor of the new Book Concern building. This room is reserved for the use of visiting and Conference preachers. It contains a bookcase filled with the latest publications of interest to "the cloth," desks, writing materials, etc. Dr. Jennings, always courteous and urbane, is peculiarly zealous for the interests of his brethren. Four years of office have not spoiled him. We here think he is more of a man than when he came to us.

The election of Dr. F. M. Bristol as delegate from the Baltimore Conference to the General Conference was very gratifying to his many friends in Rock River Conference. It was surely a high and an unusual honor!

By the way, apropos of Dr. Bristol's election, look out for him when the vote is being taken for the new Bishops. If "Quæro" is right, a President's pastor was elected Bishop, whether or no, in the years not very remote. Dr. Bristol does not weigh two hundred pounds avoirdupois, but he is a large man measured by brain, good sense, brotherliness, piety, devotedness and capacity.

The latest thing in church advertising is by the pastor of South Park Avenue Church, Rev. W. A. Burch. On the high fence around the new post-office building that is being erected (he does not use all the fence) he has caused to be painted a picture of his church and parsonage, mention of the hours of public services, and a statement that the preaching is strong, etc. The one thing noticeably lacking is the picture of the pastor. The fence is quite three miles from the church. "Quæro" has not yet learned how large an increase there has been in the congregations of Dr. Burch.

At the last gathering of the Social Union, the Hon. Luther Laflin Mills, an eloquent and prominent attorney of the Presbyterian persuasion, delivered an address that created considerable stir and interest. He began with the recent letter of the Bishops in

which they noticed the decrease of membership during the past year, paid a beautiful tribute to the Methodist Church, and then stated what he believed would explain the backward step of the churches. He found the trouble (1) in a growing and undue tendency towards intellectualism in the pulpit; (2) in a voluntary secularization of the pulpit; (3) in a consequent indifference of the laity. He was asked unanimously to permit his manuscript to be published.

The last several Monday gatherings of the Preachers' Meeting have been devoted to debate on the time limit, the amusement question, etc. As far as Rock River Conference can do anything, these mooted subjects are settled! It is certain that a large majority of the laymen and ministers of this Conference favor the removal of the time limit, and the excision of the mandatory amusement section. The main argument *con* was, "What will the world think?" It was brought out in the discussion of the time limit that there are only 16 five-year men in Rock River Conference (and there are more than 300 appointments), and that the average decrease in passing from three to four years' service, and from four to five years' service, is 50 per cent. That is, 30 three-year men in 1898 decrease to 15 four-year men in 1899, and 15 four-year men in 1899 decrease to 8 five-year men in 1900, etc. At least, this was the statement of one of the speakers.

It is devoutly to be wished that our representatives will have the courage of their convictions in the General Conference — amending, expunging, legislating, in accordance with the need of the hour!

Dr. George A. Coe's scholarly, critical and devout book, "The Spiritual Life," is just out. Curtis & Jennings are the publishers.

Trinity Church has not yet adjusted her fire loss. Several of our churches have sought a union with Trinity. They will not refuse to take the name if they can get the "stuff." Hyde Park, of which Dr. Crane is the pastor, is the latest to solicit a combination with the few and the much of Trinity. Hyde Park needs about the insurance on Trinity to complete its church building.

Rev. J. C. Yunker, who is the Chicago representative on the *Daily Christian Advocate*, is a hustler, court reporter, stenographer, church builder, and an all-round, genial, hopeful, helpful, spiritual Methodist preacher.

Now that the General Conference is here, there is no little discussion as to what it ought to do, and will do. But who knows? Who railroaded through the much discussed amusement section during the last hours of the Conference of 1872? Ought there to be any political railroadings? Certainly not. But there is. It will be difficult, in all probability, to get a frank consideration of, and a full vote upon, changes in the Discipline that many believe a large majority of the Methodist Church demands. The reason is evident, but it is not satisfactory. "Quero" has tried to keep his ears open these past weeks. He now submits for his readers the precipitation of his "hearings." Provisional delegates must be seated. The time limit must be removed. The whole mandatory amusement section must be excised and the sentiment of the church in these matters voiced in a resolution put into the appendix. The boards of the local churches must be nominated and elected by

the church. The office of the bishop must not be for life. The presiding elders must be elected by the Annual Conferences. Subsidies must not be paid to the church or Conference papers. No colored bishop can be wisely elected. It is not expected that all of these changes will be made at this session of the General Conference. It might not be wise to make them. But they are coming. Their tramp is heard nearer and nearer.

But what of the offices? The office does not seem to seek the man nowadays, but the man seeks the office. Not always, of course. The modesty of Moses and Isaiah has vanished into the confidence of self-seeking. "Quero" does not say that his brethren should not assent to a willingness to accept, or should not aspire to, the position to which they may be called. It is possible that even he might not refuse to acknowledge that he would not object to the office of a bishop or a general secretary! They have never been offered him. It is well understood, as was stated in our last letter, that Dr. P. H. Swift, a successful pastor, is a candidate for the episcopacy. Dr. H. G. Jackson, now the presiding elder of Chicago District, a member of the Missionary Committee, a practical missionary worker for years in South America, a strong preacher, and a Christian gentleman, is not unwilling to be a missionary secretary. Dr. Jackson would fill the office with conspicuous ability. It need not be said that the Rock River Conference delegation is a body of strong men. It could furnish the new bishops to be elected, two or three editors, or any secretarial officer, and guarantee the quality.

Preparations for the General Conference are now perfected. The audience-rooms are the best in the city. Everything has been done that can conduce to convenience in the transaction of business.

Come on, ye representatives of world Methodism! Chicago bids you welcome! Her gates are open. Her skies are bluer, her lake is fairer, her parks are greener, her buildings are taller, her churches are larger, her sons are nobler, her daughters are sweeter, her streets are cleaner, her preachers are truer, and her politics are purer, in anticipation of your coming. Come on, ye evangelists of character! Bring us the inspiration of your victory and the uplift of your ideal! "Quero" welcomes you in the name of the city, whose hospitality is larger than its population; in the name of Chicago Methodism, whose faith is larger than its doing; and in the name of the Master, whose will is the wisdom and the life of the world.

Suffer Long

ONE of the best tests of the experience of perfect love is, not our emotions, but our fulfillment of the thirteenth chapter of First Corinthians. This chapter is the straight-edge which, laid alongside of our experience, will surely show us whether we have it or not. If we fulfill this measure, we need not look at the experience of others to see whether ours is like theirs or not, nor need we doubt as to its possession. St. Paul says of love, "It suffereth long." It is opposed to haste and passionate expression of our thoughts and feelings concerning others. It suffers their treatment without irritability or vindictiveness. It is not in haste to trace out the motives of others. It shows itself in example of meekness and forbearance. It is not overcome of evil, but overcomes evil with good. It loves its neighbor, when perhaps there is nothing lovely in him —

loves him not for his sake, but for God's sake, and the sake of the truth. It seeks to be as kind to the failings of others as it knows God is kind to its own faults. It treats others as it desires God to treat it. The question to be decided is not how straight and uncompromising we are on "the doctrine," nor how much we shout, nor how easily we can weep, nor how ecstatically we can glow, but, have we the love that suffers long? — *Christian Standard*.

THE ECUMENICAL MISSIONARY CONFERENCE

MONDAY

IN our last issue reference was made to the opening of the Ecumenical Missionary Conference on Saturday, April 21. It was said by some that the great audiences which gathered at the opening sessions were drawn by the presence of President McKinley, ex-President Harrison, Governor Roosevelt, and other distinguished persons; but on Monday it was seen that the attendance was larger than on the opening day. The *New York Sun*, in reporting the meetings on Monday, said: "The Ecumenical Conference, which began on Saturday, has stirred up the religious people of New York more, probably, than they have ever been stirred before." There were fourteen meetings held Monday, nine of them at the same hour. All of them were held in large churches, and every meeting-place was crowded. Two meetings were held in Carnegie Music Hall, which, with the exception of Madison Square Garden, is the biggest meeting-place in New York city. Great crowds gathered at both of these meetings, and hundreds who applied for admission had to be turned away. Rev. Dr. A. T. Pierson went so far as to declare to the audience at Carnegie Hall, Monday evening, that the great assemblage was the most significant since the ascension of Christ.

As it is possible for the delegates and visitors to hear only a small portion of the inspiring addresses, so is it possible for us to report only a part of the important proceedings. Very much of the unspeakable benefit derived from attendance at this Conference comes from the privilege of looking these veteran missionaries in the face — men and women who with the martyr spirit have laid foundations in most important fields.

There was great desire to hear Rev. J. Hudson Taylor of the Central China Mission. Mr. Taylor is a small man physically. His hair is gray, and he wears a long gray beard. Speaking upon "The Source of Power," he said: "Power belongs to God, and He manifests it according to His sovereign will. The living God alone is almighty. It is the duty of all Christians to go out and work and accomplish things. You can search the Scriptures in vain for a command to attempt to do anything. There is no such command. His command is, 'Do this.' The command has always been, 'Go ye out into all the world and preach the Gospel,' and yet in China a million persons are dying every month! Dying without God! Only those who know the darkness of a heathen deathbed can realize what that means — the horror that fills the heathen mind. They know that they are sinners. They have a fearful expectation of the future. What it is they do not know, and they die without hope. They know no God, and they know no power to save them."

Bishop Hurst, in speaking of the Philippines, said: "The Philippines are now ours — ours to influence, ours to educate, ours to help, and possibly ours to hold in perpetual union. We are responsible for the best and

highest use of the light and truth committed to our keeping. There is now practical unity of view among all the Christian denominations as to the duty of the hour. Even those who for a time held aloof and doubted whether there should be any American footing on these Thousand Islands of the East, are now wholly convinced that every effort should be made to extend to these millions the benefit of our Christian civilization."

Rev. Dr. Julius Soper, of Japan, told about the attempts of the missionaries to get through the Japanese Diet legislation favorable to the spread of Christianity. "The Japanese Government," said he, "wants to put Christianity on the same footing with Shintoism and Buddhism, and a bill to make that possible was introduced in the Diet last year. The Shinto priests at once set about to defeat it, and they accomplished their purpose."

Rev. Dr. James S. Dennis gave a very encouraging *résumé* of "Centennial Statistics." Societies directly engaged in conducting foreign missions number 249, distributed as follows: United States, 49; England, 42; Asia, 29; Africa, 28; Australasia and Oceania, 26; Germany, 15; Netherlands, 10; Canada, 8; Sweden, 7; West Indies, 11; Scotland, 7; Ireland and Norway, 4 each; Denmark, 3; France and Switzerland, 2 each; Wales and Finland, 1 each. The total income was \$17,161,092, England leading off with \$6,843,031; the United States, \$5,403,048; Germany, \$1,430,151; Scotland, \$1,230,684. The total number of missionaries, including ordained physicians, lay missionaries, married women not physicians, unmarried women not physicians, is 13,607, divided as follows: England, 5,136; the United States, 4,110; Germany, 1,515; Scotland, 653. The different departments are in much the same proportion, though there are some interesting points.

Eugene Stock, editorial secretary of the Church Missionary Society, London, who in a comprehensive address reviewed the growth of missionary work during the last century, said: "We are accustomed to think of Protestant missions being a century old or more, and we fail to realize how great a part of our progress has been achieved during the last fifty years. In 1850 there were in Africa no Niger Mission, no Congo Mission, no Zambesi Mission, no Nyassa Mission, no Tanganyika Mission, no Uganda Mission, no North Africa Mission. Moreover, there was no Japan Mission, no Korea Mission, no New Guinea Mission, no missions in the far north of Northwest Canada, no Melanesian Mission, no South American Mission. The China missions had only just begun. India was the most advanced field, but even in India there was no native church organization and none of the great missions. The long-barred gates of Japan were gently pushed open by Commodore Perry in 1854."

TUESDAY

The interest in the Conference showed no abatement on Tuesday. It was noticeable that there was a larger element of men present, especially at the evening sessions, and that they manifested unusual interest in the addresses, often applauding the speakers vigorously. Another noticeable fact is significant. Though the sessions are lengthy, the people remain until they close. Scarcely a person is seen to go out. Methodism is well represented, and it is apparent that zeal is at white heat with our missionaries.

It was a surprise to see Bishop Thoburn on the platform, for reports which appeared to be authentic stated that he would not be able to fill this appointment. It is probable that, for his own good, he would better not have spoken; but his life-long habit of

promptness in keeping appointments and his love and zeal for the cause constrained him. He spoke with wonderful impressiveness and power. His mental illness does not, as is generally the case, reveal itself in his face. Bishop Andrews presided, and made a brief and pertinent opening address. Bishop Thoburn's subject was, "Character, Importance and Conditions of Success in Mission Work." He made a tremendously earnest plea for more workers. He said that the demand was unspeakably urgent, and the church needed to start afresh in the missionary field. All classes of workers were needed—the apostle to enter newly opened doors, the New Testament prophet to speak of God, the successor of Luke, the beloved physician, to heal the body as well as the soul. He made a particular appeal for women workers, for the reason that more than half the women of the world were precluded by the customs of their country from such liberty as enabled them to attend meetings where they could hear the missionaries preach the Gospel, and to get at these women it was necessary to reach them through Christian women. In the course of his address he took occasion to reprimand the Christians who were taking part in the argument over the infallibility of the Scriptures. He thought that the energy that was being put into argument about the Bible might better be employed in presenting the Saviour of men to those who knew Him not. Then, with unusual force, he said: "Perhaps at no time in the century has there been so much questioning among Bible students, so many misgivings and doubts, as in the last year. It would seem as if a new rallying point were needed. Perhaps too much time has been devoted to the Bible. The true foundation is Jesus Christ. The Revealer is of much greater importance than the revealed. In all matters of religion we, much like the printer, are inclined to follow copy. We pay much respect to precedent, forgetting that precedent was first an innovation. We must, therefore, expect to depart some from old methods."

Such words, coming from perhaps the greatest missionary evangelist of the age, are of unspeakable significance, and should be heeded by that large Christian constituency who look with dismay and alarm upon any changes in the general view of the Bible and of Bible truths. The Bishop's declaration was received with noteworthy applause, while a few men on the platform expressed their dissent by shaking their heads.

Dr. W. F. Oldham followed, making a strong and convincing address on the necessity of proper training for the missionary. "Much money is wasted, many precious years rendered abortive, many earnest minds discouraged and eager hearts chilled by the manifest impotence arising from lack of thorough preparation. The churches must provide suitable training schools, or attach missionary departments to the existing theological schools, if we are to cease blundering."

Rev. Dr. A. T. Pierson, who had been laboring under some excitement since the first part of the meeting when Bishop Thoburn made his remarks about the Bible not being the foundation of the Christian religion, was announced as the last speaker, and he came to the front of the platform in a quick, nervous manner. He declared the one thing the Conference must do above all others was to guard the integrity of the inspired Word of God.

Rev. Dr. E. W. Parker, who has been forty years in India, was heard with special interest and gratification. He said: "We are doing our best to train one man in each village religiously as a leader for his own village. These men cannot read or write,

but are taught to sing and pray and tell of the love of Jesus. In many of our village circuits at least one man is now supported by the people. The problem of teaching people to give is as great in India as in America." Speaking again upon the work of Bible distribution, he said translations were made into Arabic, Persian, Hindu, Sanscrit and Hindustanee, and copies of a single Gospel sell for the equivalent of a cent of our money. "Every person," he stated, "can have at least a piece of the Scripture, and this is so much good seed planted to forward the harvest. Do not forget your Bible societies, for the missionaries could not get along without the aid of their work."

But the consideration and discussion of woman's work in the mission field were the most marked features of Tuesday's sessions. Six separate meetings were devoted to it. At each there were many women speakers. Thirteen regular meetings in all were held, not counting overflow gatherings, and the attendance at every one of them was large.

Miss Isabella Thoburn, of India, spoke impressively on the "Higher Education of Women." What the foreign missions in India need, she said, is not so much higher education of women as higher education of men; for men who can lead and control the natives are the great desideratum there. The natives do not understand leadership by a woman.

Dr. Mary P. Eddy, who spends seven months each year in the tents of the people of Syria, administering medical treatment, said that she ordinarily charged a fee for her services, and spoke of receiving a fee in the shape of a horse that she rode to death in three months while engaged in her evangelistic medical work.

Bishop Hendrix, who presided at Carnegie Hall in the evening, said at the close of the excellent address of Canon W. J. Edmonds, of London, vice-president of the British and Foreign Bible Society, on "The Translation and Distribution of the Bible:" "I am glad of the Church of England, and I am glad that she not only sent one of her most learned canons, but she sent a rifled cannon with a range-finder. The Duke of Wellington once presided over a meeting at which Bishop Wilberforce spoke over time. Some one said, 'Why didn't you stop him?' 'Stop him,' said the Duke; 'I would just as soon fight the battle of Waterloo over again.'"

The last address of the evening was by Rev. Dr. William Ashmore, a missionary to China, sent by the American Baptist Missionary Union. He stirred up the audience to an uncontrollable pitch of religious and patriotic enthusiasm. His story was a story of China as she was, as she is, and as he thought she would be. As he was about to close his address, he declared that he didn't propose to talk any politics, but that it was this country's destiny (referring to this country always as the "Great Western Nation") to have a hand in the civilization of the Eastern world. He declared that it was right and proper that the great Western nation should hold up a protecting hand and say to the rest of the world, "Hands off in China; give the old lady a chance; she is down now; give her a chance to get up." This part of Dr. Ashmore's address aroused intense enthusiasm, and the representatives from England and Germany and other European countries all joined in, and said "Amen!" Dr. Ashmore was the first speaker who exceeded his time and absolutely had the crowd with him when the timekeepers tried to stop him. At the third or fourth attempt he turned and was about to give up, when there were shouts all over the big hall of,

[Continued on page 566.]

THE FAMILY

THE COMING OF THE SPRING

She has come who tarried long,
Gentle rains have hastened her;
In the woods a welcome song,
On the grass an eager stir,
And she whispers "I am here,
Sweetest days of all the year."

Green the grass about her feet,
Blue the skies above her head,
Myriad flowers with perfume sweet
Crowd the path that she must tread;
All the world, for love of Spring,
Gives its best of everything.

But where'er the sick and sad
In dark places watch and wait,
Hearts are suddenly made glad
That were lone and desolate.
For the spring calls Hope to wake,
And be strong for love's dear sake.

Ah! what song of trust have we
Who through all the winter drear
Saw the thick mists on the sea
And all fair things disappear?
Grown impatient of delay,
Feared that pain alone would stay?

Faint hearts, waste not in regret
These new hours of sun and song;
God will let us all forget
Winter woes that lingered long;
Spring shall banish fear and doubt,
Let the song of praise ring out!

— MARIANNE FARNINGHAM, in *Christian World*.

Thoughts for the Thoughtful

The voice of one who goes before to make
The paths of June more beautiful, is thine,
Sweet May!

— Helen Hunt Jackson.

That is the best sermon which makes
living easier Monday morning. — Lyman
Abbott, D. D.

There are two spirits of prayer: one that
prays to get what it wants, the other to
know what God wants it to get. — S. S.
Times.

Those who say they will forgive but can't
forget an injury, simply bury the hatchet
while they leave the handle out, ready for
immediate use. — D. L. Moody.

"There isn't ever a wrong time, except
the times we make wrong. Everything
will fit together — in the Lord's time. We
live in little bits. But we are to bring the
pieces to Him. He knows what to do with
them; even the pieces we have broken." —
Mrs. A. D. T. Whitney, in "Square Pegs."

The crawling of a spider before now has
taught perseverance and led to a crown.
The little moss, brought close to a traveler's
eye in an African desert, who had lain down
to die, roused him to faith in that Love
which had so curiously arranged the mi-
nute fibres of a thing so small, to be seen
once and but once by a human eye, and car-
ried him in the strength of that heavenly
repast, like Elijah of old, a journey of forty
days and forty nights to the source of the
Nile. — Frederick W. Robertson.

Once there was a brier growing in a ditch,
and there came along a gardener with his
spade. As he dug round it, and lifted it out,
the brier said to itself, "What is he doing
that for? Doesn't he know that I am only
an old worthless brier?" But the gardener

took it into the garden and planted it amid
his flowers, while the brier said, "What a
mistake he has made, planting an old brier
like myself among such rose-trees as these!"
But the gardener came once more with his
keen-edged knife, made a slit in the brier,
and "budded" it with a rose, and by and
by, when summer came, lovely roses were
blooming on that old brier. Then the gar-
dener said, "Your beauty is not due to that
which came out, but to that which I put
into you." This is just what Christ is doing
all the time with poor human lives. — *For-
ward*.

Let men talk pleasantly of the dead, as
those who no longer suffer and are tried —
as those who pursue no longer the fleeting,
but have grasped and secured the real.
With them the fear and the longings, the
hope, and the terror, and the pain are past:
the fruition of life has begun. How un-
kind, that when we put away their bodies,
we should cease the utterance of their
names. The tender-hearted dead who strug-
gle so in parting from us — why should we
speak of them in awe, and remember them
only with sighing? Very dear were they
when hand clasped hand, and heart re-
sponded to heart. Why are they less dear
when they have grown worthy a higher
love than ours? . . . By their hearthside
and by their grave-side, in solitude and
amid the multitude, think cheerfully and
speak lovingly of the dead. — *Anon*.

It is idle to talk of suffering as if it
were the privilege of a few select lives
only. Suffering and its culture, like
joy and its culture, are within the
lot of every man. He lives unworthily
whose nature never clashes against the
lower natures, and suffers pain. But mere
pain is not education, does not bring growth.
It is the suffering of willing submission to
God and of self-sacrificing love for fellow-
men that softens and spiritualizes and
blesses us. In all such suffering let us re-
joice. We shall not need to seek; opportu-
nities enough for it will meet us everywhere.
And may God help us everywhere to find
the treasures they contain!

"We take with solemn thankfulness
Our burden up, nor ask it less,
And count it joy that even we
May suffer, serve, or wait for Thee,
Whose will is done."

— Phillips Brooks.

Heart is a word that the Bible is full of.
Brain, I believe, is not mentioned in Script-
ure. Heart, in the sense in which it is cur-
rently understood, suggests the warm centre
of human life or any other life. When we
say of a man that he 'has a good deal of
heart,' we mean that he is 'summery.'
When you come near him it is like getting
around to the south side of a house in mid-
winter and letting the sunshine feel of you,
and watching the snow slide off the twigs
and the tear-drops swell on the points of
pendent icicles. Brain counts for a good
deal more today than heart does. It will
win more applause and earn a larger sala-
ry. Thought is driven with a curb-bit lest
it quicken into a pace and widen out into a
swing that transcends the dictates of good
form. Exuberance is in bad odor. Appeals
to the heart are not thought to be quite in
good taste. The current demand is for
ideas — not taste. I asked a member of my
church the other day whether he thought a
certain friend of his who attends a certain
church and is exceptionally brainy was
really entering into sympathy with relig-
ious things. "Oh, no," he said, "he likes
to hear preaching because he has an active
mind, and the way that things are spread
out in front of him." In the old days of the

church a sermon used to convert 3,000 men;
now that temperature is down, it takes
1,000 sermons to convert one man. — *Rev.
C. H. Parkhurst, D. D.* (New York.)

I reach a duty, yet I do it not,
And therefore see no higher; but if done,
My view is brightened, and another spot
Seen on my moral sun.

For, be the duty high as angel's flight,
Fulfill it, and a higher will arise,
E'en from its ashes. Duty is infinite —
Receding as the skies.

And thus it is the purest most deplore
Their want of purity. As fold by fold,
In duties done, falls from their eyes, the more
Of duty they behold.

Were it not wisdom, then, to close our eyes
On duties crowding only to appal?
No; duty is our ladder to the skies,
And, climbing not, we fall.

— Robert Leighton.

A hundred times have I sent up aspira-
tions whose only answer has seemed to be
the echo of my own voice, and I have cried
out in the night of my despair, "Why art
Thou so far from helping me?" But I never
thought that the seeming farness was itself
the nearness of God — that the very silence
was an answer. It was a very grand answer
to the household of Bethany. They had asked
not too much, but too little. They had
asked only the life of Lazarus; they were
to get the life of Lazarus and a revelation of
eternal life as well.

There are some prayers which are fol-
lowed by a Divine silence because we are
not yet ripe for all we have asked; there
are others which are so followed because we
are ripe for more. We do not always know
the full strength of our own capacity; we
have to be prepared for receiving greater
blessings than we have ever dreamed of.
We come to the door of the sepulchre and
beg with tears the dead body of Jesus; we
are answered by silence because we are to
get something better — a living Lord. — *Rev.
George Matheson, D. D.*

SOME BABIES I HAVE MET

REV. JAMES MUDGE, D. D.

DO I make too bold? Will the te-
merity of the topic take away the
reader's breath? Does the suggestion
that the kings and queens of the house-
hold are sometimes open to interviews,
seem wild and savoring of unpardonable
presumption? It might well be thus re-
garded did I not confess at the beginning
that I make no pretense of having fath-
omed the great subject, but only seek to
set down here a few simple reflections and
experiences. A cat, it is said, may look
upon a king. Hence perhaps one some-
degrees higher than the feline family
friend may be allowed a small knowledge
of this small, yet large, theme.

Especially will the claim stand a
chance of being made good if the chrono-
logical bounds of babyhood be extended a
trifle. Who shall say with exactness just
what the title covers or where the infant
changes into something of greater digni-
ty? This at least may be said: babies
do not go to school. When the "shades
of the prison house begin to close upon
the growing boy," when he no longer has
free comradeship with the kittens and
lambs in their unfettered play, when
something like a task, however slight, is
laid upon him and he commences to
make acquaintance with the hard neces-
sity of toil that shall follow him through

life, then indeed that infancy around which lie the visionary gleams and dreams of heaven has distinctly faded if not wholly passed away. But up to that period, the school-going age—shall we call it five?—when the nestlings leave the home nest never to be quite the same again, and baby ways are put off forever, there would seem to be no good reason for running a divisional line.

Our topic, then, stripped of all ambiguity, is the *little* children, concerning whom the Saviour said, "Of such is the kingdom." That He took them in His arms is a fact we could have sworn to had it not been written, and that they were glad to be thus taken is equally certain to every one who knows either Jesus or the little ones. How quickly they respond to a smile! A pleasant look, a caressing tone, speedily win their confidence. They readily understand the sign language of love. Their instincts are keen, their perceptions seldom at fault. It requires but little for the establishment of cordial relations between them and those who are worthy of the honor. They must be given a short time, however, in most cases, to quietly make up their minds as to whether you are really deserving of friendship and have strictly honorable intentions. Their steady stare must be received with equanimity—for it is a token of regard—and the results of their careful examination awaited with patience. It will not do to attempt to force things. An abrupt movement, too great eagerness, as in the approach to other shy creatures of the primitive world, may spoil all, for it will be pretty sure to awaken suspicion that you have some sinister design and are not to be trusted. Gradual advances, that will not startle or alarm, are best. A playful, half-feigned indifference, joined to a genuine admiration and sincere respect, is almost certain to win. This will very soon put matters on a sound footing of good comradeship, and after that everything is easy.

In my wanderings up and down the earth I have tried to keep my eyes open to whatever was going on, and have profited much by many things; but few lessons, if any, have sunk deeper into my mind or done me more real good than the lesson of contentment and trust in a higher Power which the babies have so often preached. Let us suppose we are in a crowded railway station at some grand junction. Passengers are rushing to and fro intent on the trains which roll off with clanging noise to the platforms and discharge or receive their living freight. Busy officials pressed for time can hardly give a courteous answer to urgent inquiries. Hackmen are shouting, porters or baggage-masters slamming trunks, paper boys and pop-corn sellers vending their wares; distracted parents are striving to keep their families together, fathers are fretting, and mothers are cross or wearied and worried. But in the very midst of this roaring, rasping, riotous scene, one almost always is vouchsafed a sight which soothes the ruffled nerves and calms the troubled mind. It is a baby whose round, fat face peers placidly above its nurse's shoulder, and, looking straight ahead, gazes with absorbed, unwinking attention at whatever for the

moment meets its eyes. Its look is somewhat grave, as though it were pondering high problems, but there is no trace of agitation there, no flutter or flush or fume; a more perfect picture of absolute serenity and immovable tranquillity cannot be desired than is there afforded. If its bearer suddenly shifts her position so that something entirely different comes within the range of vision, it is just as well satisfied; it philosophically accepts the situation and gives at once its entire mind to the new object that its orbs now for the moment rest upon. And are we not as firmly held in the strong, protecting arms of the great Father, did we but realize it? Are our fussy impatience and fevered restlessness any more called for or in place than would be such things on baby's part? If our faith were perfect, should we not become like the little child in its measureless trust and the resulting calm? Surely here is a sermon out of the closed mouth of the suckling more eloquent than pulpits usually furnish.

Why are clean little black babies so irresistible? Partly, perhaps, because not so common in this region, and the novelty of the impression affects us favorably. Partly, also, from the delightful contrast in color, as the bright eyes flash from the sleek, shining faces, and the white teeth show against the background of dark. The racial features are not marked as yet; and no consciousness of difference or disadvantage throws any shade on the happy countenance, which glows with the pure joy of being. An element, doubtless, in the interest it has for us is the thought which, by association, it awakens concerning the sad history of its class, of the millions of other black babies born so largely to sorrow and pain. Will the time ever come when the ebony image of God shall be as honorable as the ivory? Perhaps not in this land or this world; but in that world of innocence, which the babies, no matter what their hue, so strongly typify, it certainly will be so.

I was calling, a few days ago, at a house on the hillside where the grown folks had gone away. A boy was left in charge, with a younger sister, a baby and a big dog. After doing my errand at the door I turned to go, but the little girl followed me out, and I improved the opening for talk. Her brother, in his endeavor to get her to stay inside, had called her Rita, so I said, by way of starting the conversation: "Is your name Rita?" "Marguerite," was the solemn reply, with a touch of satisfaction, I thought, at the long word successfully mastered. "Oh," I said, "that is it, is it?" Then, in a burst of confidence, joined, perhaps, with a little natural pride, she added: "I'm getting big." "Yes, I see," was my reply. "How big are you?" But this was, of course, too hard a question, so I changed it to, "How old are you?" She did not seem to know even that; but in proof of her previous assertion as to the bigness she brought out the convincing statement: "I sleep upstairs now, with Jennie." Congratulating her on her progress, I mounted my wheel and rode away, asking myself if we older ones have not sometimes to be contented with evidence of greatness as little conclusive as this, and perhaps not even so satisfactory as hers.

The workings of the infantile mind are

exceedingly interesting to watch. Among the babies I have met, in my own household and elsewhere, there are some whose bright or quaint and curious sayings I have noted from time to time; and as this is an age when studies of childhood are in vogue, a few of these memorabilia, not hitherto published, may have some value, or at least give pleasure.

Little B. wanted very much to become a young lady. She had a poor appetite, and her mother told her she must eat more if she wanted to grow. After a few days she came and said: "Mamma, I eat and I eat, and I just stick out here [pointing to her plump stomach], and never get high."

Little H. was watching the corn in the popper. She said: "Let's play they are ladies in their every-day dresses; they go upstairs to change their dresses, and come down all in white."

Little M. wanted a plum. Her mother offered her one, but it did not suit. She was offered another, but that for some reason was equally rejected. "If you do not take this, you cannot have any," said mamma. But M. would not take it. She shook her shoulders and pouted, and was so naughty she had to be punished. After the punishment her mother had a talk with her to improve the occasion and impress the lesson. She said: "Now, remember, whenever I refuse you anything, you should take it sweetly." "I will take it sweetly now," said M., sobbing. "What will you take sweetly?" "That plum."

A small boy was sitting at the table with his little visitor whose front teeth projected over her lip. After watching her intently for some time he turned to his mother and said: "Say, mamma! I wear my teeth inside."

Another boy, whose somewhat precocious religious development would, in a certain class of Sunday-school books, have doomed him to an early death—but he has safely grown up now—at various times between five and seven said the following: "There is something the matter with me. I always want the best piece of bread on the plate;" "When bad words come into my mind I tell Satan to get back of me, and God to come in front of me—but it does not seem to make much difference;" "A man will go to heaven all the same if he does stutter;" "Repent means be good afterwards—after you have been wicked;" "If God should ask me what I wanted most of all, I would say to have Him kill the devil;" "'Seek Me early' means be good when you're little, doesn't it?" "It is much nicer to say Jesus, isn't it, when you speak of God?" "Jesus seems a calm, quiet word, and God seems a great big holy word;" "Cain won't go to heaven. It isn't right to say that other word; it is better to say he won't go to heaven;" "There goes a boy that swears. I wouldn't swear. When I feel like it, I just shut my mouth tight;" "God must have a great many things on His mind; some people wouldn't want to be God."

But enough for now. God bless the babies, sweet new blossoms of humanity "fresh fallen from God's own home to flower on the earth." With their little hands they are continually unlatching the many mysterious gates that open into undiscovered lands; and with their tiny fingers they often open hearts long closely sealed

to all other gracious influences. "Better to be driven out from among men than to be disliked of children," or to dislike them. "They are idols of hearts and of households, they are angels of God in disguise."

"Ah! what would the world be to us
If the children were no more?
We should dread the desert behind us
Worse than the dark before."

"Ye are better than all the ballads
That ever were sung or said;
For ye are living poems,
And all the rest are dead."

Natick, Mass.

THE ENFOLDING HAND

My little one with flushed and troubled face
Sat by my study table, toiling late
O'er strange white creatures scrawled upon
her slate;
And oft did she erase,
With sighs, the nameless figures that she
drew,
And on the clouded slate began anew.
The damp curls tumbling down
Vexed her hot face, but still she wrought,
Her velvet forehead rumped in a frown,
Nor aid of me besought.

My writing done,
I sat and watched her with a hidden smile,
Marking each line the while
With wistful thought to help the little one.
But what she sought to draw
I never under heaven saw!

At length she raised her little grieved, hot
face
And tear-dimmed eyes,
Nor spoke, but brought the slate and
climbed my knee
So trustful-wise,
And gave the blunted pencil unto me
And nestled down in her accustomed place.

Then did I understand,
And in the wee soiled hand
Replaced the pencil, while my own
Clasped the tired fingers. And I drew
The finest horse I knew—
Such as my babe had sought to draw alone.
So was she happily content,
And smiling to her waiting mother went.

Not otherwise, I love to think,
When we have planned and wrought and
wept in vain,
Does the God-Father take our childish
hands in His,
And help us to attain
The best that in us is.
When from the hopeless task forespent we
shrink,
Defeated, weary and undone,
Then doth that loving One
Bend pitying o'er us and with heavenly
powers
Enforce these human purposes of ours.
O child of His! believe
He yearneth o'er us, e'en as you and I
Over our children, when they grieve
Because their small ideals prove too high.
Ah! fain is He, did we but understand,
To fold in His the faltering human hand!

—JAMES BUCKHAM, in *Congregationalist*.

SUNSHINE IN SHADY PLACES

At a recent wedding the bride turned eagerly to welcome an older woman. "You must thank Miss Ruth for me," she said to her husband, "for whatever I am she has made me." The story covers nearly twenty years of sunshine.

A young lady calling at a house of mourning, long ago, found the little daughter of the family about to be sent to a boarding-school. Touched by the child's loneliness,

she wrote a sunshiny letter to welcome the little girl's arrival at school. It was filled with accounts of her own school-days, with hints about forming friendships and the avoidance of mistakes. Daily letters followed. They brought replies full of childish gratitude, and one of them mentioned a little roommate crying on the bed because she got no letters and had no one to write to.

Miss Duncan's next letter to Margaret enclosed one for Helen. Four such enclosures arrived before the orphan child found courage to reply. The note which she sent was tear-stained. Before the term was out, Miss Duncan was corresponding with five little girls. One has become a well-known writer, one a prominent physician, one a missionary, and one a trained nurse.

The following winter, Miss Duncan's sunshine correspondence extended to fifty lonely girls at boarding-schools. A principal of a boys' academy wrote, begging her to help "tame his tigers." One of the most ferocious of them is today pastor of a large church; others are useful and honored in professional and business life.

Before many years Miss Duncan's address book contained the names of fourteen hundred boys and girls in boarding-schools. Today they are known all over the world, and of few of them has she reason to be ashamed. Many, like the young bride, attribute to her wise and generous friendship all that they have become.

During this entire time Miss Duncan has herself been in active professional life, often pressed hard by sorrow and care. To her sunshine correspondence she has given time, force and sympathy which society, recreation and self-culture might have reasonably claimed. Yet who doubts that, in giving much, Miss Duncan has received incomparably more? That, in direct proportion, her life has broadened and deepened thereby?

"Have you got a brook in your little heart?" asked the poet; and Miss Ruth Duncan, with a bright answering nod of the head, forestalled for her single self the warning:

"Beware lest this little brook of life
Some burning noon go dry."

— *Youth's Companion*.

THE WRONG FOCUS

HOW Isabel did frown over those first photographs of hers when they were developed! "I never saw such provoking things!" she cried. "I took so much trouble over that picture of the house, and it's all spoiled by the tree. I declare, that tree takes up most of the photograph, and it was nothing but a sapling an inch thick. And then this one of Bob—why, his foot is the only thing you can see; it hides all the rest of him."

"You haven't got the focus of your camera yet, that's all," said Bob, lazily. "I knew a fellow that offended all his relatives and friends by taking pictures of them just a trifle out of focus—made them look like a dime museum, you know. But it turned out he had something the matter with his own eyes as well—a kind of twist that he couldn't help."

"Perhaps that is more common than we think," said Uncle Jim. "I know some folks who get their whole lives out of focus, which is a good deal worse than any mistakes in photography. Some people, for instance, get themselves in the foreground always, and so that they hide the rest of the picture. Selfishness invariably makes a wrong focus. Then, others have a trick of making other people's faults so tremendous that they cover up any possible view of other people's virtues. That throws

the picture all out of proportion at once, you see. And some make the unessential things of life loom so large that the essentials are all obscured. The worst of it is"—and Uncle Jim smiled as he spoke—"that even when their pictures are developed they cannot see that they are out of focus, and insist that every line is true, and that things are really like their distorted ideas of them."

"Does anybody ever get exactly the right focus in life, do you suppose?" asked Isabel, thoughtfully.

"That's a big question," said Uncle Jim. "People who try to live up to the thirteenth chapter of First Corinthians get nearer to it than the rest. But they, unfortunately, are rare." And he was about right. — *Wellspring*.

ABOUT WOMEN

—Miss Hester D. Jenkins, of Oshkosh, Wis., has been appointed professor of English in the American College for Girls at Constantinople, Turkey. Miss Gwen Griffiths, of the University of Chicago, has been appointed to the chair of science in the same college.

—Among the odd possessions of the late R. D. Blackmore was a huge album filled with portraits of girls called Lorna, after the heroine of his most popular novel, "Lorna Doone."

—Mrs. G. McCrea has been made landscape gardener for Lincoln Park, Chicago. Mrs. McCrea became interested in her husband's work of gardening in Denver, Col. After his death seven years ago she took up the study as a means of livelihood for herself and two young daughters, and has become competent to fill the important place to which she has just been appointed.

—Mrs. Luke, whose children's hymn, "I think when I read that sweet story of old," has a world-wide fame, has just issued a little volume of autobiography. She wrote the hymn, which has been sung by millions of children, when she was about twenty-six years old. Little thought she that the simple lines, penned for the use of a Sunday-school, were destined to live in many a memory, and make the Saviour known in a very real sense to tens of thousands of little ones.

—Mrs. Laura A. Alderman, says the *Woman's Journal*, owns the largest orchard in South Dakota, that State of enormous orchards. According to W. N. Irwin, chief of the division of pomology of the department of agriculture in Washington, Mrs. Alderman has near Hurley, Turner County, 150 acres in which are 8,000 trees, two acres being given over to plums. Besides the trees there are 1,000 currant bushes, 1,000 gooseberry bushes, 500 grapevines, and three acres of strawberries.

—In one of the Pennsylvania districts a supervisor has had the courage to appoint a woman as a census enumerator. She is objected to, not, it would seem, so much from lack of capacity for the work, as from the claim that these offices belong to the politicians, and the denying them in that quarter is to be resisted. Other women have been led to recognize from this selection that a similar position may be attained by them, and they have fairly distressed another supervisor by the number of woman applications poured in on him. Appeal has been made to Washington to settle as to whether women can have these offices, and the decision there is awaited with interest. The supervisor who has invoked it says that the person he has selected is fully qualified to do the duties incumbent upon the census-taker faithfully and well. — *Boston Herald*.

BOYS AND GIRLS

WHEN ELLA PARKER ENTERTAINED

FRANCES J. DELANO.

"I SUPPOSE Ella will invite us to meet with her next time," said Ada Miller.

"Yes," replied Florence Caldwell, "she'll be the only one who has not entertained the club, after you've met with me tomorrow."

"Well," remarked Julia Raymond, "I'm not specially anxious to meet at Ella's anyway; she doesn't have things like the rest of us. Not that I mind that in the least—of course not; but it must be embarrassing for Ella. I suppose they are poor. If I'd been Ella, I would not have joined the club."

"Nor I," said Florence. "If I could not entertain like the other girls, I would not entertain at all."

"I'll tell you how it will be, girls," exclaimed Julia Raymond, laughing, "Ella will close the blinds so we can't see the faded carpet, she'll remove the rag mats, and she'll spend her last cent for tea-roses to put on the centre table."

The girls all laughed at this remark, and then they bade each other good-night as they separated to go to their respective homes.

The club which the girls had joined was called the "Good Time Club." They met every Saturday afternoon, and the girl at whose house the club met was expected to plan the entertainment. At the first meeting the entertainment and the refreshments were very simple. The second meeting was a little more elaborate, the third still more so; and now the Good Time Club should have been called the Rivalry Club, for each girl seemed to think of nothing but how she might outdo the others.

"Did you borrow the ice-cream freezer, mamma?" was Florence Caldwell's first question when she entered the house.

"No, I didn't," replied Mrs. Caldwell, wearily. "I stood up all the morning making cake for your club, and I had no strength to run about town trying to borrow a freezer. I don't think you need ice-cream. Cake and lemonade are all-sufficient for a party of young girls. It's all we can afford. You know your father has all he can do to make both ends meet."

"Now, mother," exclaimed Florence, petulantly, "you know what nice things all the other girls have. Mary Lyman had lobster Newberg and cheese crackers, and olives and confectionery, and I don't know how many more things, last week; and think of just cream and cake! Why, mamma, it's nothing! May I not send brother John over to Mrs. Smith's to see if she'll lend me a freezer? I've got to go way over to the Grinnells' to borrow a dress—the one she brought from Paris, you know; we are going to dress as Gibson girls tomorrow. I think it'll be the most unique entertainment that we've had so far."

Mrs. Caldwell sighed, and instead of insisting that Florence make her plans in proportion to their means, weakly yielded to her daughter's entreaties, and John

was sent for the freezer. The next day the whole family worked all the morning to get the house and the refreshments and the borrowed finery in readiness for the club.

It could hardly be said that Florence really enjoyed the afternoon; but it was a great satisfaction to know that no one, not even Mayzelle Barrows herself, who had the most elegant house in town, made a finer display.

As the girls were putting on their things to go home, Ella Parker invited them to meet with her the next Saturday.

"I live out of town, you know, girls," said Ella, "and you'll have to come out on your wheels; so bicycle dresses will be the proper wearing apparel."

"I do wonder what kind of a time we'll have at Ella's," said Florence to her mother that evening.

"Well, I hope her mother won't be as tired as I am after the day is over," said Mrs. Caldwell, rising to go to her room. "I have worked two days to get this party ready for you. If you have to have so much done for you now, when you are only a school girl, what will satisfy you by and by? I dread the future, indeed I do." Here Mrs. Caldwell disappeared up the stairs.

Florence did not give a passing thought to her tired mother—she was thinking of her party. The next morning Mrs. Caldwell was ill, and by the following Saturday she was so very sick that Florence had no wish to go to the club.

The girls met at Ada Miller's and went out to Ella's together.

Ella Parker's home was a large, old-fashioned house which her grandfather had built. On either side of the front door were lilac bushes in full bloom, and as the girls wheeled up to the house Ella made a lovely picture standing in the doorway framed by the beautiful lilac clusters.

"O girls! I'm so glad to see you," cried Ella, cordially. "Stake your wheels against the fence, and come right in."

A bright fire was burning on the hearth in the parlor, for the day was cool. The blinds and windows were open, and the sun streamed in across the room. A large dish of wild flowers filled the room with a delicious, spicy odor. The girls' spirits rose rapidly, although they could not have told why. Ella seemed perfectly unconscious of the rag-mats. She was as happy and self-possessed as if she were entertaining in the grandest drawing-room in the world.

After Mrs. Parker had been in and talked with the girls a little, Ella took up a tray on which were some folded papers resembling powders.

"Now, girls," said Ella, laughing and passing the tray to each one, "be careful which one of these you take."

"Oh, what is it?" cried the girls, gaily.

To their surprise there was nothing inside but a slip of paper, all white, with one exception: Ada Miller's was black.

"Oh," cried Ella, "Ada is it."

"It?" exclaimed the mystified girls.

"This is a hide and seek party," said Ella, with genuine girlish delight. "We have had grown-up things so long I thought it would be nice to have a change. We are to have the whole of the barn and the yard to play in."

Had the girls suspected a half-hour be-

fore that they were to play hide and seek in the barn, they would have been quite disgusted; but now it seemed the most natural thing in the world.

"O Ella Parker, how lovely!" cried Mayzelle Barrows. "Won't we have fun?"

"The whole barn to hide in—just think of it!" exclaimed Julia Raymond.

In another minute they were on their way to the barn, and the fields resounded with their shouts of laughter.

Later on in the day when they were tired they grouped themselves on the rag-mat in front of the glowing logs in the parlor and told original stories, feasting, at the same time, on sandwiches and fresh milk which Mrs. Parker brought in to them.

"Oh, we've had such a beautiful time!" said the girls, as they mounted their wheels to go home.

"Come again!" called Ella.

"I'd like to meet there every time," said Mayzelle Barrows. "They just make us have a good time without trying one bit. Truly, girls, I'm tired of so much make-believe. It's what 'they say,' and what 'they do,' and what 'they think,' all the time. With Ella it is different; she doesn't care what people say. She just thinks how she can make people have a good time."

"I wish I were more like her," said Julia Raymond.

"I mean to be," said Mayzelle.

"So do I," and "So do I," and "So do I," shouted the girls, as they separated to go to their homes.

"Mama," said Mayzelle, after she had told her mother about their afternoon at the Parkers', "the girls say Ella's people are poor. I suppose they are; but they seem lots happier than some rich people. The Caldwelles, now, are just hurried and worried all the time, and I suppose they are considered rich."

Mrs. Barrows laughed at Mayzelle's remark. "Why, my dear," she said, "you girls have no idea of the real meaning of either poverty or riches. The Parkers are not poor. They have rag carpets, to be sure, and they do their own work, but they always have money to give to the church and to the poor. They have a great deal of leisure, too, to enjoy their friends, and, surely, there is not a pleasanter home in town than the Parkers'. As for the Caldwelles being rich, they have Turkish rugs and cut glass, but they are overworked and worried to make both ends meet. They have no money for charity and no time for pleasure. Don't you think you are a trifle mixed?" continued Mrs. Barrows, as Mayzelle gazed thoughtfully into the fire.

"I was," replied Mayzelle, "but I'm not now."

Fairhaven, Mass.

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THE SUNDAY SCHOOL

Second Quarter Lesson VII

SUNDAY, MAY 13, 1900.

LUKE 7: 36-50.

REV. W. O. HOLWAY, D. D., U. S. N.

JESUS AT THE PHARISEE'S HOUSE

I Preliminary

1. GOLDEN TEXT: *Thy faith hath saved thee.* — LUKE 7: 50.

2. DATE: Summer of A. D. 28.

3. PLACE: Uncertain; one of the Galilean towns, some think Capernaum, others Nain. An ancient tradition makes the place Magdala, and identifies the woman with Mary Magdalene. Gregory the Great accepted this tradition, and in the twelfth century it was endorsed by the celebrated *Dies Irae*. Modern interpreters fail to find any ground for this identification.

4. HOME READINGS: Monday — Luke 7: 36-50. Tuesday — Matt. 23: 6-13. Wednesday — Matt. 9: 9-13. Thursday — Psa. 51: 1-17. Friday — Eph. 2: 1-10. Saturday — Col. 2: 8-15. Sunday — Rom. 10: 6-13.

II Introductory

Where Simon the Pharisee lived is not recorded. Even the motive which led him to ask Jesus to dine, can only be guessed at. The fame of our Lord as a teacher and miracle-worker was now established, and Simon probably felt curious to see and test the claims of One whose extraordinary acts were the theme of popular talk the country over. Perhaps, too, He felt inclined to patronize the rising prophet, and was willing to confer upon Him the honor of asking Him to dine at his house. Still, "it is quite clear," says Farrar, "that the hospitality was meant to be qualified and condescending. All the ordinary attentions which would have been paid to an honored guest were coldly and cautiously omitted." There was a vacant couch for Him at the table, and He could share in the costly meal; but no friendly kiss greeted His entrance and assured His welcome, and even the common courtesy of water for His tired feet was quite overlooked. But there stole uninvited into this heartless feast one whose heart was stirred, though her life had been stained and sinful. She was notorious for her lewdness, and decent people shrank from her approach; yet here she is in the dining hall of Simon, careless of cold criticism, reckless of rude repulse, offering no explanation save in her acts, as she stands behind Jesus, her tears of true repentance falling thick and fast upon His unsandalled feet. She stoops and wipes them with her long and flowing hair, and then, from an alabaster box which she had brought with

her, she pours upon the sacred feet the costly and fragrant nard — "one of the instruments, perhaps, of her unhallowed arts." Meantime, both the host and His guest are silent. But Simon is thinking, and his thoughts are taking this shape: This man whom I took to be a prophet permits this woman to touch him; then, either he cannot discern her real character, in which case he lacks prophetic insight; or else, in permitting her sinful contact, he is deficient in the purity which a prophet should possess.

Jesus replied to his unspoken thought. With admirable brevity and directness He describes two debtors — one owing much, the other little, and both equally bankrupt — frankly released by their creditor from their obligations; and then He puts the question to the unsuspecting Simon: "Tell Me, therefore, which of these debtors will love their benefactor most?" There could be but one candid answer, and the Pharisee gives it, quite unconscious, seemingly, that in so doing he is prejudging himself: "I suppose that he to whom he forgave most." Turning then to the woman, Jesus bade His astonished host look on her. He had come to Simon's house at his own request, and was, therefore, entitled to certain courtesies of hospitality, which, however, had been coldly omitted. Still He had not been deprived of them. What his host had not thought it worth while to render, this fallen and despised woman had performed unsolicited, in a most touching and grateful manner. He reminds Simon that he had furnished no water for His feet, whereas this woman had bathed them with "the most precious of waters" — her tears — and had used her hair for a towel. No kiss from the host had greeted his Guest in token of welcome, but the woman in her lowly love and contrition had not ceased to kiss His feet. There was no anointing oil offered Him for His head, but an unguent for His feet, far more precious and fragrant, had not been forgotten by the woman. Wherefore, "because she loved much," her sins, which were many, were declared to be forgiven. There were looks of disapprobation at this startling assumption of a more than mortal prerogative, and murmurs that sounded like a challenge of the Speaker's claims; but, without hesitation, He repeated the words to the woman herself, dismissing her with the sweetest benediction that ever fell upon human ears: "Thy faith hath saved thee; go in peace."

III Expository

36. One of the Pharisees. — His name is given as Simon, in verse 40. This incident must have occurred before the Phari-

saic party took a hostile stand against Jesus. Desired him that he would eat — asked Him to dine. He went (R. V., "entered"). — Our Lord seemed to make it a rule to accept invitations of this kind. He did not play the ascetic; He came "eating and drinking." But it was not the feasting, so much as the opportunity to utter important truths, which attracted Him. Sat down to meat — reclined at the table on a couch, as the custom then was.

37. A woman which was a sinner — known as such; known to be lewd, unchaste, outside the pale of society. When she knew. — Plainly she had seen and heard Jesus before. On some previous occasion she had listened to His words, and her soul had been deeply stirred. Possibly she had already changed her life, and brought forth "the fruits meet for repentance." According to the harmony of the Gospels, the discourse uttered by our Lord just before going to this feast ended with the tender invitation, "Come unto Me," and she may have been the first to accept it. An alabaster box — a long-necked flask sealed at the top.

38. Stood at his feet behind (R. V., "standing behind at his feet"). — It was not difficult to gain access to the guest-room of an Oriental house, and it was not uncommon for uninvited guests to enter. Began to wash (R. V., "to wet") his feet with her tears. — She had no intention of doing this. The tears fell unbidden and she wiped them as they fell. "Her unbidden tears outran the prepared ointment, and were more precious in the sight of the Lord" (Schaff). Wipe them with the hairs of her head. — She dried the involuntary tears with her loosened hair, having nothing else to do it with. Kissed his feet and anointed them. — Showing her respect, affection and gratitude.

Many different emotions may have mingled in the woman's soul. Shame, penitence, gratitude, joy, love, all find the same natural relief. The act, the sobs, the fragrance of the ointment of course attracted notice (Ellicott).

39. Spake within himself. — He had been led to believe that his Guest was a prophet; but His submission to the touch of this fallen woman showed conclusively to Simon's mind that Jesus was destitute either of the holiness or of the discernment which belonged to the sacred order. Says Abbott: "Of the inspiration that reads penitence in the heart, of the holiness that accepts sorrow for sin and a promise of repentance, he had no conception."

40, 41. Answering — his thoughts. "He heard the Pharisee thinking" (Augustine). Somewhat to say unto thee — a special message or announcement to Simon. A certain creditor (R. V., "lender") — referring to God, our Saviour. The two debtors were Simon and the woman; the latter depicted as owing the five hundred pence. Five hundred . . . fifty. — The "pence" represented *denarii*, fifty being equal to

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Never Disappoints

about \$7.50, and five hundred reaching \$75, or, at present rate of wages, at least \$250.

42. **Nothing to pay**—both alike, and equally insolvent; both on the same level, for "to him who is penniless, a debt of fifty pence is as fatal as a debt of five hundred." Notice that the love of this fallen woman, grateful as it was to the Saviour, was not reckoned as of any value in paying the debt of sin. **Frankly forgave them both**—freely wiped out the debt of both. "This," says Jacobs, "is the only kind of forgiveness that would answer in such a case of utter inability (Gal. 3:13); unless we can be saved without merit, we cannot be saved at all." **Which will love him most?**—Both standing on the same level of utter bankruptcy ought to love to the fullest of their ability their benefactor; but in the comparative intensity of feelings the one who had been the heavier-burdened would naturally be the more grateful of the two.

Are we to conclude from hence, as at first might seem, that there is any advantage in having multiplied transgressions? that, the wider a man has wandered from God, the nearer, if he be brought back at all, he will cleave to Him afterward—the more sin, the more love? To understand the passage thus, would it not be to affirm a moral contradiction? But the whole matter is clear, if we consider the debt not as an objective but as a subjective debt—not as so many outward transgressions and outbreaks of evil, but as so much conscience of sin. Often they who have least of what the world can call sin, or rather crime (for the world knows nothing of sin), have yet the deepest sense of the exceeding sinfulness of sin (Trench).

43, 44. **I suppose**—Alford and Schaff interpret Simon's answer, "That is, if they feel as they ought." Farrar paraphrases thus: "I imagine"—there is a touch of supercilious patronage, of surprised indifference to the whole matter, in the word he uses—"I presume him to whom he forgave most." **Thou hast rightly judged.**—Van Oosterzee detects in this reply a touch of holy irony. **Turned** (R. V., "turning") to the woman.—He had been reclining on the couch with His back towards her. **Seest thou this woman?**—Simon did not care to see her; had probably avoided looking at her; but now he had been associated with her in the parable, and his own frigid lovelessness set in sharp and stinging contrast with her fervent love and humble ministries. He could no longer avoid looking at her. **I entered.**—Simon had not suspected that he had been honored by the acceptance of his invitation. **Thine house.**—Schaff shows that the emphasis put upon the word "thine" pointed the rebuke. "It was thy duty, rather than hers, to show such attentions, for I became thy guest." Simon's behavior was not, strictly, uncivil; only he failed to treat his Guest with the courtesies due to an honored guest. **Water for my feet**—Gen. 18:4; Judges 19:21. It was customary for travelers, perhaps to prevent soiling the mats which were used for prayer, to leave their sandals at the door; also it was an ordinary courtesy for a guest to be treated with a foot-bath to cleanse and refresh his feet. **With the hairs of her head** (R. V., "with her hair").—This reverential, loving act of the woman had not escaped the notice of Jesus.

45. **No kiss**—of hospitable welcome on the face. (See Gen. 33:4; Exod. 18:7; Matt. 23:49.) **Hath not ceased to kiss my feet**—not one kiss, but many; not on the face, but on the feet.

46. **Head with oil**—an Egyptian custom, adopted by the Jews. The oil used was commonly olive, perfumed. **Feet with ointment.**—Every instance of His host's shortcoming had been more than made up to Him by the spontaneous, overflowing, and yet reverent, ministries of the woman.

Of course, the "ointment" (probably the nard) was more costly than the "oil."

47. **Wherefore.**—It is difficult to reconcile the precise language of the text with the parable. In that, love was the *consequence*, and not the cause, of the forgiveness. If we suppose, with Whedon and others, that the act of forgiveness preceded this announcement, and translate, with Riddle, "have been," as well as "are forgiven," and favor the idea that the woman followed Jesus because she had been forgiven, and longed only to hear the word from His lips, it may help the difficulty. Better still would it be to consider "faith" (verse 50) as being mingled with the love, the love existing but held in abeyance until faith had secured the sense of pardon. For—introducing not a cause or reason, but an evidence or proof. Says Godet: "Her sins are forgiven, as thou must infer from this, because she loved much." To whom little is forgiven, etc.—The fact that Simon is silent while others condemn (in the next verse), has led many to suppose that he was humbled by the reproof of our Lord, and was also numbered among the forgiven.

To deepen Christian love and strengthen Christian consecration it is always necessary to deepen the conviction of sin. And I believe it is true, as matter of history, that those forms of theology which have treated sin lightly have always issued in belittling Christ's divine nature and work; and that those experiences which have not led to thorough heart-searchings and penitence before God have not led to a deep love for Christ, nor a thorough consecration to His service (Abbott).

48-50. **And he said**—a personal and assuring declaration. "Justified before God, before man, and to her own heart, her bliss was perfect" (Whedon). **Who is this that forgiveth sins?**—They might well be startled by this assertion of a prerogative which no prophet ever dared to claim. None but God could forgive sins, they well knew. **Thy faith hath saved thee.**—It was a "faith that worketh by love," but still it was faith and not love which saved her. **Go in peace**—"into peace," with God and her own conscience.

IV Illustrative

1. Abundant as were the proofs that Jesus was the Messiah, the Christ, He had not yet been actually anointed. This act of consecration was, at length, performed, not by the high priest in the temple court, amid the acclamations of "God save the King!" as Zadok and Nathan had anointed Solomon, but at a banquet in the house of a Pharisee named Simon who had scorned to render to Jesus even the commonest offices of hospitality (Smith).

2. The Pharisee would have started back with horror from the touch, still more from the tear, of such an one; he would have wiped away the fancied pollution, and driven off the presumptuous intruder with a curse. But this woman felt instinctively that Jesus would not treat her so. She felt that the highest sinlessness is also the deepest sympathy. She saw that where the hard respectability of her fellow-sinner would repel, the perfect holiness of her Saviour would receive (Farrar).

3. The traveler, who, riding among the delicate perfumes of many flowering plants on the shores of Gennesareth, comes to the ruinous tower and solitary palm-tree that mark the Arab village of El Mejdel, will involuntarily recall the old tradition of her whose sinful beauty and deep repentance have made the name of Magdala so famous; and though the few miserable peasant huts are squalid and ruinous, and the inhabitants are living in ignorance and degradation, he will still look with interest and emotion on a site which brings back into his memory one of the most signal proofs that no one—not even the most fallen and most despised—is regarded as an outcast by Him whose very work it was to seek and save that which was lost. Perhaps in the balmy air of Gennesareth, in the brightness of the sky above his head, in the sound of the singing birds which fills the air, in the masses of purple blossoms which at some seasons of the year festoon these huts of mud, he may see a type of the love and tenderness which is large and rich enough to encircle with the grace of fresh and heavenly beauty the ruins of a once earthly and desecrated life (Farrar).

The Pervasive Influence of the Bishops

CIRCUMSTANCES have impelled us to study very closely the different epochs of American Methodism, and we believe that its spirituality and converting power have risen and fallen in proportion to the moral tone of its Bishops; also that streams of influence, good in some things, not so good in others, are traceable to certain Bishops—not, indeed, through their printed biographies, but through the history of the Conferences over which they presided and the regions where they lived.

As are the Bishops so will be the majority of the presiding elders, and as are both those so will be the majority of the ministers. The Methodism of the twentieth century will depend, more than upon anything else, upon the character of the Bishops the nineteenth century contributes to it.—*Christian Advocate*.

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OUR BOOK TABLE

The Spiritual Life. Studies in the Science of Religion. By George A. Coe, Ph. D., John Evans Professor of Moral and Intellectual Philosophy in Northwestern University. Curtis & Jennings: Cincinnati. Price, \$1.

Professor Coe has rendered a substantial service to both religion and science in the publication of this volume. For a long time he has been critically and heroically studying certain psychological phenomena which are connected closely with the religious life. He has performed his task devoutly, while moved by the purpose of ascertaining the exact truth, without regard to its influence upon accepted theories and impressions. Much of his work has been tentative and experimental, but he has studied and classified a great body of facts that enable him to reach many very important, definite conclusions. His chapters upon "A Study of Religious Dynamics," "A Study of Divine Healing," and "A Study of Spirituality," are critical and informational and will be of special profit to the ministry. Dr. Coe has done well—made a splendid beginning—but we look for more and better work from him in the future.

The Life and Work of D. L. Moody. By Rev. J. Wilbur Chapman, D. D. John C. Winston & Co.: Philadelphia. Price, \$2.

This volume of over 550 pages, written by the trusted friend and co-worker of Mr. Moody, and profusely illustrated, is an intensely interesting and inspiring biography. The volume is simply judged upon its merits, as the HERALD declines to enter into the unhappy controversy in regard to the one who had the best right to prepare a biography of the world's greatest evangelist. Dr. Chapman presents the real Moody as he was as a man and in his great life-work. The world will be richer for this presentation of Dwight L. Moody. Even after Dr. Chapman and the son of Mr. Moody have done their best—and both will have done well—to help us to see the man we admired and loved, unexplored remainders in his great nature will still be unrevealed.

A History of Protestant Missions in Japan. By Pastor H. Ritter, Ph. D. Translated by Rev. George E. Albrecht. Revised and brought up to date by Rev. D. C. Greene, D. D., under the editorial care of Pastor Max Christlieb, Ph. D. The Methodist Publishing House: Tokyo.

It is certainly an occasion for profound gratification that the Methodist Publishing House of Japan is able to bring out this stout volume in such creditable form. The book is, in the main, a literal translation of the late Pastor Ritter's epochal work, and will, we are sure, receive hearty and grateful welcome in this country. With the additions and appendix, it must be the most comprehensive and satisfactory work upon Protestant missions in Japan yet issued.

The Temple Treasury. Parts I. and II. E. P. Dutton & Co.: New York. Price, \$2.

This, as the sub-title states, is "a Biblical Diary, compiled with references." On each page is a selection from both the Old and New Testaments, cognate in teaching so that the reader of the selections for the day finds the idea of the older revelation continued and expanded in the newer. The marginal references are helpful. The style of these pretty and useful volumes is that of the well-known Temple series of Shakespeare and other works.

A History of English Literature. By F. V. N. Painter, A. M., D. D., Professor of Modern Languages and Literature in Roanoke College, author of "A History of Education," "Introduction to English Literature," "Introduction to American Literature," etc. Sibley & Ducker: Boston and Chicago.

This is a work of rare merit by a specialist, tracing the course of English literature in its organic development. It presents a survey of the whole field, and reveals to the student the position and relations of the great writers. Unusually fine portraits

of the great English writers from Chaucer to the present day embellish the work.

Harnack's History of Dogma. Translated from the Third German Edition, by Nell Buchanan. Vol. VII. Little, Brown & Company: Boston. Price, \$2.50.

English students will welcome the appearance of this the last volume of the translation, and rejoice that this epochal work is now complete in the English tongue. So important is this history, that no person who makes any pretense to having knowledge of the best that is written, will fail to read and study it. Dr. Harnack in this last volume treats the general subject under the topic, "The Threefold Issue of the History of Dogma;" and the subdivisions are: "Historical Situation;" "The Issues of Dogma in Roman Catholicism;" "The Issues of Dogma in Antitrinitarianism and Socinianism;" and "The Issues of Dogma in Protestantism." In the last chapter there is a lengthy and critical discussion of Luther's preaching and its influence.

The Regeneration of the United States. A Forecast of its Industrial Evolution. By William Morton Grinnell. G. P. Putnam's Sons: New York.

This volume is another in the pertinent series of "Questions of the Day" which this publishing house is bringing out. The author gives well the purpose which has inspired him, in saying: "The greatest danger, and it is a very great one, appears to be the suppression of individualism. By this our country was founded; by this it has become the foremost nation in the world. If, however, the maintenance of this is compatible with concentration, consolidation—all that makes for economy, precision, and perfection in work—social and economic life will approach complete and harmonious adjustment. This I have endeavored to indicate in broad outline and rough analysis."

Henry Knox: A Soldier of the Revolution. Major-General in the Continental Army, Washington's Chief of Artillery, First Secretary of War under the Constitution, Founder of the Society of the Cincinnati. 1750-1806. By Noah Brooks. Illustrated. G. P. Putnam's Sons: New York.

The author, in the preparation of this very interesting and important volume, has drawn principally from the voluminous Knox manuscripts now in the possession of the New England Genealogical Society, Boston. He has produced a volume of historical and biographical accuracy that will receive generous and grateful attention from the students of American history.

Daisy: The Autobiography of a Cat. By Miranda Elliot Swan. Noyes Bros.: Boston.

Perhaps no better idea of this volume will be secured than to say that Mr. Angell of the Society for the Prevention of Cruelty to Animals, and Rev. Edward Everett Hale speak of it as "a second Black Beauty." Another says of the book: "It is understood this 'autobiography' is the labor of an elderly Salem lady, bravely written under difficulties that would crush the courage out of many a younger person. I am certain it will add to the satisfaction of every reader, whether an admirer or only a 'tolerator' of cats. The volume has been generously published by a well-known Boston business firm, but it can be obtained wherever there are books to sell."

Nature's Miracles: Familiar Talks on Science. By Eliza Gray. Vol. I. World-building and Life: Earth, Air and Water. Fordis, Howard & Hulbert: New York. Price, 60 cents.

This is an interesting book, written as the author says, for those who have not, and who cannot have, the advantages of scientific education, and for young readers who will be helped by these plain, general views of topics which their text-books will give them in detail. Himself a farmer's boy, then a blacksmith's apprentice, young Gray was interested in science, and with rare determination worked his way through college, found place as a telegraph operator, and then by his own ingenuity and indus-

try, made his way to the highest grades of the front rank. He knows what is needed and often earnestly desired by the intelligent young man without educational advantages, and in these compact hand-books he has tried to offer something helpful.

Christus Victor. A Student's Reverie. By Henry Nehemiah Dodge. G. P. Putnam's Sons: New York.

The theme of this poem is the final triumph of supreme love; the victory of justice over oppression, of harmony over discord; in short, of good over evil. Dr. Dodge has considered his subject in many aspects, scientifically as well as emotionally. For each aspect of his theme he has chosen a form of versification suited to the expression of his thought. "Christus Victor," says the author, "is the outgrowth of life-long habits of thought and feeling." It was written in the endeavor to give "expression not merely to the 'larger hope,' now held by multitudes, but also to the 'larger faith,' cherished, it may be, often vaguely or in secret, by many a longing heart throughout Christendom."

Upward Steps. By Girard B. F. Hallock, D. D., author of "The Psalm of Shepherdly Love," "A Square Man," "Church Harmlessness," etc. The Westminster Press: Philadelphia.

Rev. Dr. T. L. Cuyler writes the author: "I am right glad that you propose to put into a permanent form your truly admirable and deeply spiritual articles. You are one of the few men who know how to present vital truths in such a way that people will read them." This volume needs no other commendation.

The Prodigal's Prayer. By Rev. Charles Herbert Scholey. Fleming H. Revell Company: Chicago and New York. Price, 30 cents.

This booklet contains two excellent homilies—one on the topic given above, and the other on "Fishers of Men."

Modern Apostles of Missionary Byways. Student Volunteer Movement for Foreign Missions: New York. Price, 50 cents.

This volume contains excellent sketches of Hans Egede, by Dr. A. C. Thompson; Captain Allen Gardiner, by Bishop Walsh; Titus Coan, by Dr. S. J. Humphrey; James Gilmour, by Dr. Harlan P. Beach; Miss Eliza Agnew, by Miss Abbie B. Child; The Hon. Ion Keith-Falconer, by Dr. A. T. Pierson.

Publishing a Book. By Charles Welch, author of "A Bookseller of the Last Century."

This little book sets forth, in a plain and

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For Bilious and Nervous Disorders, such as Wind and Pain in the Stomach, Sick Headache, Giddiness, Fulness and Swelling after meals, Dizziness and Drowsiness, Cold Chills, Flushings of Heat, Loss of Appetite, Shortness of Breath, Costiveness, Blisters on the Skin, Disturbed Sleep, Frightful Dreams, and all Nervous and Trembling Sensations, etc. These ailments all arise from a disordered or abused condition of the stomach and liver.

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practical way, a few needful instructions to inexperienced authors in regard to the preparation of manuscripts and the correction of proof. We wish that everybody who presumes to write for the public press would secure this pamphlet.

The Human Boy. By Eden Philpotts. Harper & Bros.: New York.

The "boy" is perennial in interest, but it is rare to find one who thoroughly understands and is able to depict him. The eleven stories comprised in this volume impress us as being true to boy-life and character.

Easter Visions. Selections from the Writings of Rev. Charles A. Savage. By M. F. S. E. P. Dutton & Company: New York. Price, \$1.

The editor of this volume says: "The following chapters are for the most part culled from sermons preached at Easter to the different congregations to which he ministered, with the hope that the little volume may be in some sort a memorial to the life so strong in its patience, so sure in its hope, so triumphant in its faith in the immortal life."

Retribution and Other Addresses. By Samuel G. Smith. Curtis & Jennings: Cincinnati, O. Price, \$1.

This volume is made up of six addresses delivered by the author, on the following subjects: "Retribution," "The New Unties," "Modern Problems," "Economics and Crimes," "The University Settlement," "Abraham Lincoln." These addresses are carefully and critically prepared, and the author expresses his thought with vigor and freshness.

Modern Spain. 1788-1898. By Martin A. S. Hume. Editor of the Calendars of Spanish State Papers (Public Record Office). G. P. Putnam's Sons: New York. Price, \$1.50.

This is another in the already well-known and highly-prized series of the "Story of the Nations," which have added much to the substantial reputation of this publishing house. No public library is considered properly equipped that does not possess these volumes. Mr. Hume seems to have possessed special qualifications and resources for the preparation of this work. A peculiar interest attaches to Spain in its earlier history because of the Spanish-American War and the loss of its wealth and possessions.

Harper's Guide to Paris and the Exposition of 1900. Harper & Brothers: New York. Price, \$1.

This timely little volume contains practical suggestions concerning the trip from New York to Paris; a comprehensive map and guide to the Exposition; with French phrases translated, and maps, diagrams, plans, and illustrations. There are nearly three hundred pages, divided into four main sections: "From New York to Paris;" "The City of Paris;" "The Exposition of 1900;" "Paris and Environs."

Magazines

The English readers of the *Nineteenth Century* for April will not enjoy H. W. Wilson's reply to the question, "Are We Misled about the Fleet?" as he shows unmistakably that England is not maintaining its historic supremacy on the sea. The Transvaal War in some form or other is discussed in a half-dozen able papers. A very interesting contribution is that on "Mr. Ruskin at Farnley," "Excavations in the Roman Forum," by Giacomi Boni, "with a plan," is important. (Leonard Scott Publication Company; New York.)

The *North American Review* for April is a notable number. It opens with a characteristic paper by Zola on "War." Senator Foraker has an able article on "The United States and Puerto Rico." The public will read with interest Mrs. Joseph Chamberlain

on "An Obligation of Empire." Prof. Charles Waldstein writes upon "John Ruskin." Under the general caption of "Reason and Religious Belief," Dr. Mivart, since deceased, writes upon "Roman Congregations and Modern Thought;" Prof. Frank S. Hoffman upon "The Scientific Method in Theology;" and the eccentric Dr. Minot Savage upon "After Orthodoxy — What?" (New York.)

The *International Journal of Ethics* for April is a strong, critical and pertinent number. Richard T. Ely writes upon "The Nature and Significance of Monopolies and Trusts;" H. H. Powers, of Cornell University, upon "The Ethics of Expansion;" S. H. Mellone, of Belfast, upon "James Martineau as an Ethical Teacher." The book reviews are prepared by specialists and are not only critical but honest. (Philadelphia, Pa.)

The *Biblical World* for April gives special emphasis through its editors to the Prophets as teachers and their methods — a vital theme. "The Purpose and Plan of the Gospel of Mark" is discussed by E. D. Burton. A half-dozen well-known preachers and teachers unite in a symposium on "The Main Purpose of the Sunday-school." Dr. E. W. G. Masterman has a fine paper on "Social Customs in Palestine." (The University of Chicago Press: Chicago, Ills.)

Bishop Vincent, on "The Century's Progress in Sunday-school Work," is the most important paper in the *Homiletic* for April. A very suggestive article is that by Cunningham Geikie on "Isaiah of Jerusalem as a Preacher of Moral and Religious Reform." There is a very valuable grouping of Easter matter, and much fresh exegetical copy. (Funk & Wagnalls Company: New York.)

An illustrated article on "An Educating Church," showing the possibilities of the institutional idea, is the leading paper in the *Treasury* for April. The "Jubilee Sermon," preached by Rev. John D. Wells, D. D., at his church in New York, is significant. There is a fine portrait of this venerated preacher. (E. R. Treat & Co.: New York.)

Of all the English reviews the *Contemporary* is most likely to challenge and provoke thought. The April number is a good illustration of this fact. Perhaps the paper which will be most suggestive to the Biblical student is the one from the pen of Rev. W. W. Peyton, entitled, "The Crucifixion as an Evolutionary Force." There are other pertinent papers, notably, "The Next Pope," "Monastic Orders up to Date," and "Mr. Coleridge and the Middlesex Hospital." (Leonard Scott Publication Co.: New York.)

PROFESSOR CONN'S ADDRESS

A Correction

MR. EDITOR: May I ask you to make a slight correction in the statements which you have made in reporting my talk before the Methodist Social Union? As it appears in the columns of the *HERALD* for April 25 the experiments on alcohol which are here conducted are said to be made in behalf of the United States Government. That is not as I stated, nor hardly correct. The following represents the actual state of affairs: The experiments were undertaken as a part of the work of the Committee of Fifty for the Investigation of the Liquor Problem. This committee has defrayed a large part of the expense. Financial aid has also been furnished from the Elizabeth Thompson and Bache funds, which are devoted to the promotion of scientific research, and from entirely private sources. The experiments are made in connection with researches upon the laws of nutrition which are being carried on under authority of the United States Government and with the aid of funds appropriated by Congress for the purpose. It is thus seen that the alcohol

experiments are a special part of a general scientific inquiry, that they were instituted for the purpose of getting exact information regarding the nutritive value of alcohol, and that the expenses are paid by the co-operation of a number of agencies, public and private.

H. W. CONN.

A SEA TRIP TO MAINE RESORTS

One of the most pleasurable trips that Northern New England affords is the trip along the shore of Maine from Portland east on the Steamer "Frank Jones" of the Portland, Mt. Desert & Machias Steamboat Company, which leaves Portland on Tuesdays and Fridays at 11 P. M. on arrival of the Boston & Maine train leaving Boston at 7 P. M. This boat is of commodious dimensions, the furnishings are not only elaborate and comfortable, but palatial. The first landing, Rockland, is reached early the following morning, and from there on to Machiasport, which is the end of the line, there is a wealth of scenic attractions of a most varied and charming character.

Perhaps the renowned Bar Harbor is as widely known as any of the places at which the boat makes a landing, for, as a summer resort, it can count among its residents the most prominent persons of the country.

Castine and vicinity is the haven to which multitudes go each season for recreation and health. To antiquarians and delivers into history, Castine is a decidedly interesting settlement, for during its two hundred and thirty years of existence, a variety of incidents have transpired. It figured conspicuously in the early days of our country, and that it was a point of attraction even in those days is evidenced by its fortification ruins which are to be found thereabouts, and which number no less than thirty-three.

Other points to which the "JONES" will take you are Deer Island, Sedgwick, Brooklin, Northeast and Northwest Harbors, Millbridge and Jonesport.

It takes fully twelve hours for the trip after leaving Rockland, and the ever varying coast with its numerous harbors, islands, channels and waterways through and about which the "JONES" course lies presents a variety of scenes the like of which it would be difficult to find.

The whole region is a vast pleasure ground, and one which is yearly growing in popularity.

The Steamer "Frank Jones" will go into commission for the season on Friday, April 20, leaving Portland at 11 P. M., and thereafter on Tuesdays and Fridays at the same hour.

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Ecumenical Missionary Conference

[Continued from Page 556.]

"Go on! Go on! Don't let them stop you!" and Dr. Ashmore went on.

WEDNESDAY

The third working day of the Conference brought no diminution of interest in or attendance upon its sessions. There were nine separate meetings on Wednesday's program, but the address of President Angell of the University of Michigan, and former United States Minister to Turkey, was the feature of the day. He delivered it at Carnegie Hall in the evening, and in it discussed some of the present-day problems in the relation of missions to governments. He was fervently applauded when he said regarding missionary persecutions in Turkey: "The Government which breaks treaties with respect to missionaries and sees that their own Government takes no steps to protect them will easily yield to the temptation to infringe on the rights of other citizens. Is it not possible that because our Government has allowed outrages against our missionaries to go on since 1883 in Turkey, highway robbery, brutal assault, destruction of buildings, without any demonstration beyond peaceful and patient argument, that the Ottoman Government is now proceeding in so high-handed a manner to prevent by false allegations the importation of our flour and our pork?" And again the delegates warmly indorsed the ex-diplomat's sentiment when he advocated bringing pressure to bear upon the Turk, saying: "These dilatory Oriental governments, embarrassed by so many difficult problems of internal administration, do not willingly act except under some pressure. And pressure which is not war, and which will probably not lead to war, can be brought to bear by diplomatic and naval agencies. Our Government was never in so good a condition to pursue such a policy."

Attention was turned very largely to the place of education in the work of missions, and many phases of the subject were thoroughly discussed. We group some of the more salient points made: Rev. W. T. A. Barber, headmaster of Leys School, Cambridge, England, said: "When we lay the foundations of a new Christian State we are bound to provide for school as well as church, for teaching as well as worship. God saves a man. He does not subdichotomize him and save his soul while his mind and body are left unsanctified. The minimum equipment of a mission in any land must include the preaching to the heathen, the church for public worship, and the school for training the young."

George Washburn, president of Robert College, Constantinople, referring to the wonderful change that had taken place in the sentiment regarding the value of education as a help to Christianity in the last half century, said: "When I went to Constantinople forty-five years ago it was considered rank heresy to suggest that the way to reach the Turks was to give to them the higher education. When I went to Constantinople, and it was suggested that I should myself enter this educational work, I raised my hands and said, 'Is thy servant a dog that he should do this thing?'"

Rev. John W. Conklin, of Springfield, Mass., said: "Missionaries have, as a rule, planted the school alongside of the church; often the two are in the same building. The foreign missionary societies of the United States report 224,067 pupils in their schools, while the number of communicants in their mission churches is 377,030. The American Board and that of the Reformed Church in America report more scholars than commu-

nicants; the Presbyterian a few less; in the Baptist and Methodist missions the communicants are more than double the pupils in the schools. Missionaries have been pioneers of education in many places."

Rev. Dr. A. B. Leonard, our missionary secretary, made a forcible address in support of his premise that "A missionary doctor leads the heathen to Christ by ministering to their bodies. A missionary teacher reaches them through the intellect."

"What to do with polygamous converts" was a grave and most troublesome problem, presented by W. B. Sloan of the China Inland Mission, and it provoked earnest discussion. Mr. Sloan said: "At present any church member proceeding to take a second woman as his wife is dismissed from the church. This is the universal practice in the mission field. But the further question still remains: Does the teaching of the New Testament necessitate that a man can in no case be admitted to the church by baptism who while still a heathen has taken more than one wife? No missionary feels free to throw open the door for the reception of polygamists, but the question is, Must the door be shut so that it cannot in any case be opened until every wife except one has been put away? The question demands the greatest care, especially because the consequence of denying him admission is so serious. Let us consider the case of a man who as a heathen has taken several wives. We assume that he acted in accordance with the well-established customs of his own country, and before any direct Gospel light had reached him. We place this man alongside the saints of the old covenant. We see Abraham and David each with several wives, and they are not condemned or rebuked because of their relations. God had given them a true, but not a full, knowledge of Himself. We surely must admit that God does not condemn the heathen in their darkness for doing what He permitted in the lives of an Abraham and a David. Must we, then, in every case demand that in the light of the Gospel a man is bound to break up a relationship upon which he entered before the light reached him—a relation in which he was not as a heathen under condemnation? I submit that we are not called upon to take such a position."

Robert E. Speer, secretary of the Board of Foreign Missions of the Presbyterian Church in this country, said: "The door of the Christian Church has never been built high enough to let in polygamists. Suppose it is a hardship for a man to leave his wives and for a wife to leave her husband, has the Christian Church no rights? Polygamy flings itself against the foundations of the Christian Church. I say let all the polygamists come in, but let them leave their polygamy behind them. What if we agree to the admission of polygamists with their polygamy into the church? What guarantee have we that it will not do within the church what it does without, such as breaking up homes? The question of po-

lygamy is a moral one. Of its very nature it cannot be carried into the Christian Church."

As soon as Mr. Speer had completed his remarks, Rev. J. H. Laughlin, Presbyterian missionary in China, rose to his feet and excitedly requested the right to be heard on the subject. He said: "I am very sorry to rise in opposition to Mr. Speer. I submit to you two propositions: You have no right to deprive a penitent believer from the ordinances of the church. You have no right to impose upon him conditions not found in the Bible. According to the Old Testament, polygamists were plentiful. In the New Testament there is nothing to keep a polygamist out of the church if polygamy is in accord with the custom of the land. Polygamy was practiced in the Christian Church in apostolic times. Now for the rule of expediency. If Brother Speer lived in China and knew the conditions there, he would have more sympathy for the wives and children of polygamists. When you make a polygamist desert all his wives but one, you inflict an injury on that woman who is cast away that you have no right to do."

It was clearly apparent that the missionaries who had been compelled to deal with this vexed question hand to hand, felt that it was impossible to approve the position which Secretary Speer had taken.

THURSDAY

Thursday was "Woman's Day," and it was memorable. Woman dominated the proceedings during the entire day, attesting that her love for the work of missions is incomparable. Carnegie Hall has not been crowded at any time as it was on this day. The tides of feeling as the women who have labored in the foreign field spoke of their hardships and victories, ran very high. Women of all classes gave themselves to freest expression of their feeling of gratitude, approval and enthusiasm, and from cultured lips the responses came, hearty, tearful and emphatic. It was a day to be remembered forever.

The most inspiring feature of all was the welcome to over four hundred women missionaries at Carnegie Hall in the morning. It came after the formal addresses were over. White-haired women, the greater part of whose lives in many cases have been spent in the mission fields, were marshaled on the platform in groups by Mrs. A. J. Gordon, of Boston, amid the clapping of eight thousand hands, the waving of thousands of handkerchiefs, and the smiles and tears of a host of religious women in the highest pitch of enthusiasm. Mrs. Gordon would not let the missionaries go until she had told some touching or heroic little tale of their personal sacrifices or of the success which has crowned their years of toil and teaching. As an illustration of the remarkable scene, we note a few cases:—

"Here," said Mrs. Gordon, as the Turkish missionaries came along, "is Dr. Mary Porter Eddy, of Turkey. She wants me

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DOES NOT STAIN THE HANDS,
DOES NOT CAKE ON THE IRON.

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to put her full name in, so she won't be mistaken for that other Dr. Eddy. Dr. Eddy is the only woman doctor allowed to practice in the Turkish Empire."

"This woman," said Mrs. Gordon, of another woman who seemed to want to avoid any notice at all, "is Mrs. Hudson Taylor. She" —

The audience apparently knew the struggles of Dr. and Mrs. J. Hudson Taylor in the China Inland Mission, for it applauded with all its might.

"Oh, you must know this woman!" said Mrs. Gordon, detaining a handsome, gray-haired woman. "She is Mrs. Jenkins, of India, forty years a missionary. Now, isn't she young and fresh?"

"This is Dr. Bigler, of China," said the speaker, twisting a tall young woman of dark complexion and strong frame around so all could see her. "She has practiced seven years in China, and treated twenty thousand cases in a single year."

Mrs. Hepburn, the first foreign woman missionary allowed to live in Japan, received a rousing welcome, as did Mrs. Ashmore, Mrs. Gulick, and others. The faces of the missionaries were studies. Some of them had evidently undergone hardship and much physical suffering, but their countenances lighted up joyfully as they made their bows to the handkerchief-waving assemblage.

When Mrs. Gordon introduced Mrs. Dr. William Butler, of Newton Centre, and said that she had worked for forty-four years in the mission field, the enthusiasm broke forth afresh. It had hardly exhausted itself when Mrs. Yule, a white-haired, self-possessed little woman, came forward. Mrs. Gordon announced that Mrs. Yule had been sixty-three years in the service, and the scene of enthusiasm was repeated.

For a long time the parade went on. Over four hundred missionaries, summoned from all parts of the house, came forward and bowed their acknowledgments. They represented, Mrs. Gordon said, 29 American, 9 British, and 3 Continental societies, and



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through it all the applause and waving of handkerchiefs continued. Finally, at the end of the service, the women all over the house joined hands, and sang "Blest be the tie that binds our hearts in Christian love." Five minutes of silent prayer followed, that brought to a close the most remarkable day of the Conference.

In the evening there was a rousing meeting in Carnegie Hall. Mrs. Dr. J. T. Gracey, of Rochester, N. Y., presided, and all the speakers were women. Those who created most interest were native women — Miss Lilavati Singh and a daughter of Pundita Ramabai being the principal ones. A speech in her own language was made by a Koordish woman, the only member of her tribe ever converted.

Miss Isabella Thoburn, whose voice completely filled the hall, was listened to with delightful appreciation as she spoke upon "The Power of Educated Womanhood."

Miss Lilavati Singh, when introduced, stepped to the front from one of the rear rows of the platform. She was attired in Hindu dress, and wore a white veil or mantilla over her dark dress. She wore a pair of large gold spectacles, and spoke freely, but with a decided accent, seldom referring to the notes which she held in her hand. She was introduced as a pupil of Miss Thoburn in the high school for girls at Lucknow, and a graduate from Calcutta University, being one of five Hindu women who carried off the highest honors in a class of seven hundred men. "It was my privilege a few weeks ago," she said, "to visit the city of Washington, and one afternoon we walked to Lincoln Park, and there I saw a statue which I shall never forget — a bronze statue of Abraham Lincoln. In one hand he holds the Proclamation of Emancipation; the other is placed on the head of an African slave, whose fetters lie broken. The look of gratitude with which the slave is gazing up at the emancipator is brought out beautifully by the artist. I could not help thinking that we women of the Orient should feel that same gratitude toward the women of England and America, for they have done and are doing in a measure for us what Lincoln and his men did for the American slaves. I do not wish to lower the work that is being done by the Bible women. I am here to plead for the skilled labor that we need out in India. Fifteen years ago there was but one woman's college in all Asia and that was a heathen college. True it is that the money for it had been given by a Scotch gentleman. Now we have three in India, three in Japan, three in Turkey, and besides these there are a number of high schools in all the mission fields. Now indeed there are thirty-five girls who are studying in the colleges for men in the Presidency States of India, and fourteen years ago when we wanted a college education we thought we would apply to the principal of a Government college. We told him that we would be willing to take any seat he would give us, but he replied that if he took us in the boys would all leave." Miss Singh then referred feelingly to the medical work started in India by Lady Dufferin at the instance of Queen

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Victoria, and which has been the means of supplying all the large cities of India with hospitals and doctors. She said it was the mission girls who proved best able to profit by these courses of medical instruction, and declared that one authority states that nine-tenths of the girls in the medical schools in India have received their preliminary training from the missionaries. She said similar conditions prevail in Japan and China, China having sent three of its young women to America to study, and Li Hung Chang having chosen one of these women to represent China in a medical course in London. "I cannot help thinking," she continued, "that these women will do for their country what Lady Dufferin has done for us." She said that she felt considerable satisfaction in the career of a girl schoolmate of hers who for fifteen years had conducted with great success a large hospital in India, and who had men on her staff as subordinates who were in school at the same time. She told of an Indian mother and daughter who had started a large orphanage with the breaking out of the famine, and a school started by the Daughters of India Association, which, she said, was as well managed as those of the missionaries. "The indirect result of this higher education," she said, "is that it develops character. We need your English language that has such wonderful power of transforming character. This English language is doing something

for us that everything else has failed to do. It is making one people of us. Perhaps you think we are a race of cowards because we were so easily conquered. But one reason was that we were so divided. Be patient with us also because we are in a state of transition. Give us then education that will transform character, and all the rest will follow." Miss Singh closed by quoting the "Battle Hymn of the Republic." In response to applause Miss Singh rendered an Indian song. She received another ovation as she took her seat.

FRIDAY

Friday was "Laymen's Day." Four meetings were held during the day, and Carnegie Hall was crowded again in the evening. The questions of mission boards and other organizations, industrial training, and self-support, were fully discussed.

Dr. James M. Buckley, editor of the *Christian Advocate*, presented a paper on "The Relations of Missionary Boards and Societies to Denominational Bodies." Dr. Buckley's paper was a historical discussion of the origin and the constitutions of the different governing boards of all churches. He advocated a substantial unity of doctrine and of spirit, and a central authority to advise and direct. In the selection of the personnel of the board, care, he said, should be taken to select persons who would act as servants and guides, and not as tyrants to bind the work with shackles.

On the subject of industrial training Rev. D. S. Spencer, one of our missionaries in Japan, said that in this industrial age the problem of making the masses harmonize with the classes was one which the missionary had also to encounter. It was a cruel and perilous thing to implant in the minds of lowly natives aspirations without also giving to them the means of satisfying them. The work of teaching Christ did not at first involve a question of bread and butter, but very soon it was a matter not only of a change of light, but a change of life for the native convert. One could not imagine naked natives being converted and continuing naked. They must have clothing and civilized abodes, and must learn the means and ways of providing them.

Upon the matter of self-support a large number of missionaries spoke, most of them urging the necessity of instituting the principle, but agreeing that great caution must be exercised in introducing and nurturing the plan. Rev. Julius Soper of Tokyo (Methodist Episcopal) said that there were several self-supporting churches in Japan, and there would be several more in a couple of years.

In the great meeting in the evening the seats were all taken fully a half-hour before the services were to begin. One reason perhaps was that Ira D. Sankey conducted the music and several hymns were sung before the opening of the meeting. The large organ was used, and there was a large chorus stationed in the upper gallery. One of the most impressive events of the evening was the singing of the favorite hymn of the late Dwight L. Moody, "One day the silver cord will break." Mr. Sankey sang it as a solo, and then the whole house joined in the chorus, "And I shall see Him face to face." At the next verse only the galleries sang, then only two galleries, and finally only the trained voices in the topmost gallery. It sounded like a distant sweet echo of the music that had gone before, and many eyes were moist as the last strain died away.

There were many well-known people among the audience. Ex-President and Mrs. Benjamin Harrison occupied one of the boxes in the first tier. Henry M. MacCracken, chancellor of New York University, occupied a box with Mrs. Russell Sage and Miss Helen Gould. Another box

was taken by John Wanamaker and party of Philadelphia; in another sat E. P. Metcalf, governor of Rhode Island. Of the four hundred vice-presidents there were on the platform: John D. Rockefeller, Russell Sage, William B. Hornblower, Charles E. Hughes, Edwin J. Gillies, W. Henry Grant, Henry H. Hall, Henry C. Conger, John Crosby Brown, Scott Foster, Seth Low, William G. Low, Col. John J. McCook, Alexander Maitland, Hugh O'Neill, William H. Parsons, Clinton L. Rossiter, William J. Schieffelin, Charles A. Schieren, Fred B. Schenk, W. C. Schermerhorn, F. L. Slade, William A. Smith, James Talcott, Samuel Thorne, Spencer Trask, William A. Butler, Yonkers, S. B. Capen, Boston, Alden Speare, Boston, John H. Converse, Philadelphia, E. A. K. Hackett, Fort Wayne, Ind., S. P. Harrison, W. J. Northen, Atlanta, Ga., H. H. Procter, Boston, L. H. Severance, Cleveland, Ohio, and others.

President Charles F. Angell of the University of Michigan presided, and addresses were made by President Samuel B. Capen of the American Board; Judge David Graham Barklay of Belfast, but formerly stationed in the Punjab, India; Gov. Northen of Georgia; ex-Mayor Schieren of Brooklyn; and Rev. Dr. George School of Baltimore. The addresses were able, strong, and at times impassioned and eloquent, but were in comparison with the speeches from missionaries, theoretical and oratorical. It was very evident that the people much preferred to see and hear the missionaries.

SATURDAY

Saturday was Young People's Day, and the work of young people and the possibilities of evangelical work by them were discussed at meetings in the morning, afternoon and evening, not only in Carnegie Hall, but in several churches as well. It was to the observer, perhaps, the most encouraging of any day yet, because it was an unmistakable prophecy that the next generation is already profoundly interested in missions and will carry on the work with cumulative power and success. The several gatherings evinced the fact that never perhaps in the history of the world were the young people so absorbed in this cause. All meetings were in charge of leaders in movements which the young sustain. As a natural result, the speakers gathered fervor from audiences alike sympathetic and demonstrative, and the hearers glowed with enthusiasm from beginning to end.

Secretary McDowell of the Board of Education of the Methodist Episcopal Church made a very able and impressive address upon "The Solemn Responsibility of the Church in the Light of the Working of God's Spirit among the Students and Other Young People." He said, in part: "It is the duty of the church to enable her children to be useful as well as willing. The nation arms and equips her soldiers for conquest. She staggers not at any millions needed to plant her flag in triumph. Her volunteers are backed by the patriotism and wealth of the nation; the nation mortgages her future that she may send men forth to victory. Will the church do less than that? The price of three battle-ships like our new 'Kearsarge' would put ten thousand volunteers into the field for a year. The church of Jesus Christ must enable her sons and daughters to be able as well as willing. The Protestant Church is liberal with Bibles and stingy of men; it is willing to send a book, The Roman Catholic Church is liberal with men and stingy of Bibles. When it wants a task performed it sends a priest. The church of the future will send multitudes of men with the open Bible in their hands. It will be liberal with both Bibles and men. It will

use its ten thousand choice young people."

John R. Mott, general secretary of the World's Student Christian Federation, then made a thrilling address on "The Peculiar Obligation and Opportunity for this Generation to Obey the Command to Preach the Gospel to Every Creature." He closed with this urgent appeal: "It is significant that during this Ecumenical Conference it has not been the young men chiefly, but the veterans of the Cross, who have exhorted us to a larger achievement. Was it not Bishop Thoburn who said that if this Conference and those whom it represents would do their duty, within the first decade of the new century ten millions of souls might be gathered into the Church of Christ? Was it not Dr. Ashmore who expressed the belief that before the twentieth century closes Christianity would be the dominant religion among the multitudinous inhabitants of the Chinese empire? And was it not Dr. Chamberlain, in his burning appeal, that expressed the possibility of bringing India under the sway of Christ within the lifetime of some at least in this assembly? If these great leaders, after forty years' experience or more at the front, in the face of difficulties, are thus sanguine of victory, and sound the battle-cry, should those of us who are at home hesitate or sound the retreat?"

SUNDAY

Missionaries and delegates on Sunday were busy in the churches and elsewhere. Many of them occupied pulpits at regular services. Special services were held that others might be heard. The two most important meetings occurred at Carnegie Hall, one for men at 3.45 o'clock, at which prominent workers in various lands told what Christianity is doing, and the other in the evening, in behalf of famine sufferers in India. This meeting considered the causes of the famine, facts and statistics regarding its proportions, and what aid governments might give to relieve it. A meeting for the same purpose was held in the evening in the Fifth Avenue Collegiate Reformed Church. At Calvary Presbyterian Church at 3 o'clock the liquor and opium traffic as hindrances to missions was discussed by missionaries from widely scattered fields, and governments were strongly importuned to stop the traffic in opium and the shipment of liquors to dependent peoples.

Ten meetings are booked for Monday and Tuesday, and these with receptions and farewells promise two more inspiring and tenderly impressive days. The Conference has been one continuous and remarkable success—without doubt the greatest event

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Notes

— One of the most revered of the missionaries is Rev. Dr. John G. Paton, who has earned the title of "Apostle of the Hebrides." Dr. Paton is a man of nearly eighty years, but he still manifests great energy. His hair and beard are snowy white, and the locks fall about his shoulders as prophets of the olden time are portrayed.

— Robert E. Speer, who was heard with unusual delight by the Conference, was optimistic enough to say: "The time has now come to undertake the evangelization of the world with the surety that triumph will come."

— Rev. Dr. A. T. Pierson said, with tremendous emphasis: "The march of missions is the march of God. The Bible is itself the greatest missionary. It never tires, it never takes a vacation, it is irresistible and all-conquering."

— Rev. J. Fairley Daly, referring to the Jews, brought out this significant and astounding fact: "Fifty years ago there were but three or four millions of them. Today there are nearly twelve millions of them, and statisticians tell us that they are growing 35 per cent. more rapidly than any other people."

— Rev. Dr. J. W. Butler spoke effectively of the mission work in Mexico, of which he himself is so large a part.

— Miss Lilavati Singh told of her personal experiences in the educational field of India. She appeared in native costume.

— Mrs. Badley, wife of the late Dr. B. H. Badley who went to Lucknow twenty years ago, read a paper on woman's work in India, and told a story of the visit of General Grant to the British commissioner's grounds while the General was on his way around the world, that aroused interest and enthusiastic applause.

— Another very interesting character was Rev. Dr. Hepburn, the "father of Christian missions in Japan." He said: "When I went there sixty years ago there was not a Christian in all the island and not a Bible, save the one I carried."

— The New York Tribune notes this remarkable historical fact: "Among the many races represented in the Conference, exceedingly interesting are those who forty years ago were slaves in the South, whence they come today as regular religious representatives, to be reckoned among the great missionaries and missionary boards."

— Rev. Dr. Robert Laws, of Africa, reminded New Yorkers that "industry is not salvation."

— Rev. Paul de Schweinitz, secretary of the Board of Missions of the Moravian Church, speaking on the incentive for missionary work, said that the Moravian workers had been taught that the greatest

incentive to missionary work was the binding obligation of the Christian to Christ.

— The English speakers exhibit the admirable qualities which we have always noted in them at every ecumenical gathering. There is a substratum of thoughtful and scholarly preparation which gives unusual strength and forcefulness to their addresses.

— Bishop Hendrix made a fine distinction when he said: "Mohammedanism is a religion of the book; Christianity is a religion of a personal Christ. Under the one there is the unspeakable Turk and the cruel Arab; under the other there is a religion of love and charity." He gave confirmation to Bishop Thoburn's great utterance in saying: "The Conference is not here to glorify and worship the Word of God, but to glorify and worship the Son of God."

— The New York Sun says: "It is a treat to hear the missionaries sing. Such congregational singing isn't heard in this city once in a decade. When the hymns are given out at the meetings of the Conference, everybody gets up and puts the whole strength of his or her voice into the business immediately in hand. And the hymns are not the cheap and trashy topical song style of 'sacred' music that for a time has been so popular, but the fine old music that is common to all the churches."

— John Giffen, of Egypt, volunteered an important piece of information in saying: "We have in Arabia what is perhaps the best translation of the Bible existing, a Bible translated from the original language into Arabic and recognized as an authority among the corrupt Christians we found there."

— Rev. George B. Smyth, D. D., of our mission in Foochow, said that a society called the "Heavenly Foot Society" had been established in China for the abolishment of the custom of footbinding. He stated that the custom was dying out in China.

— Rev. Maurice Phillips, an English missionary from China, in a few sentences strikingly showed the changes which missionaries had brought about: "Not long ago, it was the custom to burn the widows on the funeral pyres of the husbands. The missionaries agitated, and that was abolished. Not long ago it was the custom to commit infanticide. The missionaries agitated, and that was abolished. Not long ago the hundreds cast themselves under the wheels of the Juggernaut and were killed. The missionaries agitated, and that custom was abolished. Not long ago the Government managed all the temples and paid the priests and dancing girls, who are the prostitutes of India, and the missionaries agitated, and reform was brought about."

— Bishop Thoburn was characteristically wise when asked if he intended to reply to Dr. Pierson's uncalled-for and unbrotherly attack upon him. When a reporter asked him, he laughed and said: "Oh, I guess not. My paper is clear. Dr. Pierson simply made a cranky statement, and I won't pay any attention to it."

— The New York Sun, commenting on "Woman's Day," makes these expressive distinctions: "The women took possession of the Ecumenical Conference yesterday, and in the afternoon they ran a meeting in their own wholesome, natural way. They ran a meeting that was full of sentiment and one that every once in a while gave you a weepy sort of a feeling about the eyes. There's a heap of difference between a meeting run by men and one run by women. Men are prone to think more or less of what the audience will think of them, of the effect of what they will say and all that, while women, utterly regardless of such things, let themselves out and act just as if they were in their own houses."

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THE CONFERENCES

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New Bedford District

Wareham and East Wareham.—The East Wareham church gave Rev. and Mrs. W. H. Butler a cordial reception upon their return. Rev. and Mrs. R. W. Eldridge assisted in receiving. A purse of \$32 was presented to the pastor. Two new class-meetings have been organized—one at Oakdale in charge of Mr. Alfred C. Corell; the other at East Wareham, with Mr. John C. Eldridge as leader.

Fall River, Quarry St.—The newly-appointed pastor, Rev. E. F. Studley, and wife were given a pleasant reception in the church, Tuesday evening, April 17. Mr. Geo. S. Bottoms presided. Addresses of welcome were given by Mr. John Goss on behalf of the official board; the Sunday-school voiced its greeting through Mr. Edward Goss, superintendent; the League by Joseph Bridges, president, and the Ladies' Society through Mrs. Sarah Booth. The church was tastefully decorated with potted plants and evergreens. An orchestra furnished music. There were readings and a piano solo, after which refreshments were served in the vestry. Mr. and Mrs. Edward Goss presented the friends to Mr. and Mrs. Studley.

New Bedford, County St.—The pastor, Rev. John H. Buckey, preached his first sermon in his new charge on Easter Sunday. There was a large congregation. A public reception was given to Mr. and Mrs. Buckey on Tuesday evening, April 17. The spacious vestry of County Street has seldom presented a finer appearance than on this occasion, when palms, potted plants and flags were used with excellent taste. Presiding Elder Everett and Mrs. Everett, and Mrs. Joseph R. Slocum, assisted in receiving. There were about three hundred parishioners who paid their respects to the new pastor and wife. There were no speeches. An orchestra furnished music. Ice cream and cake were served.

New Bedford, Allen St.—A splendid array of beautiful palms and ferns, orchestral music, a violin solo, children's chorus, readings, speeches by all the returned Methodist pastors of New Bedford and Fairhaven, as well as the local lay delegate to the General Conference and the presiding elder, combined to voice the welcome to Rev. and Mrs. L. M. Flocken for their second year. Very complimentary remarks were made by Mr. Herbert Borden, recording steward, in recognition of the work of the year past. The number of children present, the part they took in the exercises, and their manifest pleasure in the evening, bespoke the pastor's strong hold upon the younger portion of the congregation.

Fairhaven.—Mr. Eben Akin, Jr., celebrated his 83d birthday on April 17. At the last meeting of the Sunday-school board Mr. Akin completed his fiftieth year as treasurer of the school and was re-elected by a unanimous vote. Many friends testified their appreciation of his faithful service. The pastor, in behalf of the church and Sunday-school, presented a purse of money.

L. S.

Norwich District

There is very general satisfaction throughout the district with the appointments and reappointments made by Bishop Mallalieu, and the work of the new year is well under way. Eight of the preachers have been down with the grippe, and Presiding Elder Bates has been, as usual, abundant in labors.

Hopevale.—This church has been joined with Colchester, and will enjoy the pastoral labors of Rev. C. H. Seward.

Quarryville.—Rev. C. H. Pease has been appointed by the presiding elder as the supply, and has already received a warm welcome from the people.

Mytic.—A good spiritual interest gladdens the heart of the pastor, Rev. John McVay, and some seekers of salvation are the first-fruits of the new year's promise. The District Preachers' Meeting will be held with this hospitable people, June 11 and 12.

Wareham Point.—The new church is rapidly approaching completion, and will be ready for dedication early in June. The new bell, the gift of M. H. Bancroft in memory of his sainted parents, was consecrated with appropriate ex-

ercises on Easter Sunday. Presiding Elder Bates preached the sermon, and Rev. C. C. Pratt, of Windsorville, assisted in the services. The pastor, Rev. J. A. Wood, is deservedly popular with his people, and has shown wise and careful generalship in the management of the project which secures to this people the new sanctuary so long needed.

Westerly.—On Thursday evening, April 26, the church and congregation gave a very warm and enthusiastic reception to the new pastor and his family. The vestry was tastefully decorated with bunting and potted plants. There was a large attendance. Mr. J. J. Pine was master of ceremonies and introduced the speakers in a very happy manner. Several of the pastors of the town were present and spoke words of welcome to the new-comer, as did also several deacons and laymen, representing the Congregational, Christian, Baptist, and Seventh Day Churches. There is a good feeling of hopefulness and courage in the church, and with the settlement of the strike in the granite industry, which we hope will be reached before these items appear in print, the way will be open for a successful year of work.

SCRIPTUM.

Providence District

Newport, Thames St. Church.—Easter Sunday was a day long to be remembered by this church. The recently appointed pastor, Rev. C. Harley Smith, who by illness had been detained from occupying his new pulpit, spoke to his people from the text Joshua 3: 5: "Sanctify yourselves, for tomorrow the Lord will do wonders among you." He at once won the hearts of his people, not only by his masterly address, but by his own personality. The people were not to wait until tomorrow for the grand things, for at the close of the Sunday-school, held in the chapel immediately following the preaching service, between thirty and forty arose for prayers. Among them were twelve or fourteen young men from sixteen to twenty-one years of age. It was a grand sight as they arose one after another, and a sight never to be forgotten. The day closed with an Easter concert in the main auditorium, with a large and appreciative audience present.

East Providence, Haven Church.—Sunday, April 8, the pastor, Rev. C. S. Davis, baptized 5 adults and received 2 by letter. At the after prayer service one arose for prayers. In the evening Mr. Davis preached before the Sons of Veterans, and the house was full. On the evening of the 11th a large company gathered to tender a reception to the pastor and welcome him to his fourth year of service. Speeches were made by Judge Bliss for the Grand Army, Deacon Hubbard for the Congregational Church, and Rev. Messrs. Rigler and Maxim for the Baptist and Universalist churches respectively. Harmon S. Babcock, Esq., read an original poem, and the various departments of the church were represented by different speakers—C. L. Hazard for the Sunday-school, also A. D. Shepard and the superintendent and principal of the high and grammar schools and C. C. Phillips for the Epworth League. It was a fine affair, and will do much toward making the pastor's work more than ever efficient. Mrs. Davis has gone away for a much-needed rest.

Centreville.—The death of Dr. Moses Fifield removes a prominent Methodist from this church and from this section. He died April 10. He was the cashier of the Centreville National Bank and the treasurer of the Savings Bank. The deceased was in his 77th year and had been in failing health for several years, but was able to continue the practice of his profession and attend to the duties of his offices until within about two weeks of his decease. Dr. Fifield was the son of Rev. Moses Fifield, a former pastor of this church and cashier of the bank. He succeeded his father in the office of cashier. Dr. Fifield leaves two sons and a daughter. Henry A. Fifield, one of the sons, is a member of the Mathewson St. Church and prominent in city evangelization, missionary and deaconess work.

Church News.—Any items of interest from the churches of this district sent to Rev. C. A. Stenhouse, Pawtucket, R. I., will be gratefully received and placed in this column. KARL.

Brockton and Vicinity

Easter.—In all the churches hereabouts Easter was a day of rejoicing. Special sermons in the morning and concerts in the evening with soul-inspiring music, combined to make a joyful day.

Bridgewater.—On Monday evening the 16th,

Rev. N. C. Alger and wife were formally welcomed to this charge. The pastors of the other churches were present and spoke good words. It was just such a welcome as this generous-hearted people know how to extend. This pastorate opens in a most happy way.

East Bridgewater.—Rev. John Pearce and family were received in a most cordial manner. On Wednesday evening, the 18th, in spite of the storm, a large number gathered in the vestry of the church to greet the new pastor. It was a delightful occasion. Rev. Granville Yager of the Congregational Church, Rev. C. E. Lathbury of the New Church, and Rev. George E. Brightman of Whitman, made addresses. Rev. Mr. Quimby of the Unitarian church could not be present, but sent a letter breathing a most fraternal spirit. A year of spiritual prosperity is before this church.

Cochesett.—Rev. W. B. Heath is entering upon his fifth year here. On account of sickness among the children the Easter concert had to be postponed. Rev. O. A. Farley and wife have been sick, but are now improving.

Will all the pastors of the churches in Brockton and Vicinity kindly send items of news for the HERALD to G. E. Brightman, East Whitman?

G. E. B.

VERMONT CONFERENCE

St. Johnsbury District

Barre comes to the front again, with an aggregate expenditure for the last year, current expenses and benevolences, of \$4,085; benevolences not quite \$1,000. The pastor, Rev. A. E. Atwater, and wife are enjoying the Ecumenical Conference in New York for ten days, and his veteran helper, Rev. J. A. Sherburn, takes the pulpit on the Sabbath. Mr. Atwater goes as a special delegate from the Methodist Church. No man better merits the place.

St. Johnsbury began the year well. Friday, April 20, was the first class-meeting of the year. It was made a special rally for probationers. A good number were present and gave clear testimony of their purpose to go forward. The service was one of the most profitable.

Derby.—The pastor, Rev. Geo. H. Wright, returned from Conference to find his mother, who has been for years in feeble health, suffering from an attack which soon developed into what appeared to be a mild type of pneumonia; but her weakened condition seemed to preclude recovery, and she died Saturday morning, April 21. Her life went out gently. She was longing to depart and be with Christ. Her body was buried at Johnson, Vt., April 23.

Cabot was without services, April 22. The incoming pastor, Rev. O. E. Aiken, was detained

COULDN'T KEEP IT

Kept It Hid from the Children

"We cannot keep Grape-Nuts' food in the house. It goes so fast I have to hide it, because the children love it so. It is just the food I have been looking for ever so long; something that I do not have to stop to prepare and still is nourishing. Wishing you all the success you deserve," Mary Y. Margeson, 80 Lincoln St., Winthrop, Mass.

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in Coventry with the gripe. Several pastors were out of their pulpits the first Sabbath, some taking that day for vacation and others not reaching their new fields. The roads were at their worst, but the man who had over ninety miles to move—the longest distance on the district—after packing and loading his goods, drove through, and was in good time for Sunday work. The HERALD will hear from him at Marshfield this year.

Erratum.—Last week's HERALD contained one item in the report of Conference proceedings which was incorrect, though several so understood the matter. Rev. A. C. Fuller was continued in his class, not "discontinued," as reported.

The Appointments.—Some serious embarrassments occurred in rearranging the work of the district for the year. No one was altogether satisfied with the appointments, but they were arranged, after much painstaking, in the best way that could be seen at the time. The future alone can vindicate or condemn the plan. Every appointment might be a sure success if pastors and churches would unite to make it so.

J. O. S.

MAINE CONFERENCE

Portland District

West Kennebunk.—Rev. W. F. Marshall sends the following: "I write to inform you that Charles Holland of this place, an aged man—82 his last birthday—for fifty years a member of this church, died, April 26, of the gripe, and was buried the 28th."

EAST MAINE CONFERENCE

Bangor District

Mars Hill.—A unique wedding took place at Mars Hill, Wednesday evening, April 25, at the home of the bride's mother, followed by a largely attended reception. The contracting parties were Mr. Edmund W. Hunter and Miss Rose W. Blanchard, both of Mars Hill. The ceremony was performed by Rev. Geo. J. Palmer, a former pastor. The wedding gifts were numerous and valuable.

NEW ENGLAND CONFERENCE

Boston District

First Church, Boston.—Rev. Franklin Hamilton, the pastor, is delivering a series of sermonic addresses on the general subject of "Religious Phases of Today, Illustrated by Personal Experiences in Travel." The subjects announced for specific evenings are as follows: April 29, "The Monks of the Mistassini; or, a Trappist Monastery in the Wilderness;" May 6, "The Nun of Lorette; or, the Tragedy of a Woman's Life;" May 13, "The Homes and Haunts of Martin Luther, the great Protestant;" May 20, "Berlin, the Vale of Misery; or, the Results of a Gospel of Materialism;" May 27, "The Passion Play at Ober Ammergau."

Baker Memorial, Dorchester.—On Thursday evening a reception was given to the new pastor and wife, Rev. and Mrs. C. A. Shatto, under the auspices of the official board and Ladies' Benevolent Society, with Mr. C. H. G. Miner as master of ceremonies. Social Hall was beautifully decorated, and was thronged with young and old. The music was under the direction of H. W. Knight, M. D. The addresses of welcome were by C. R. Fuller of the board and Mrs. Davis of the Ladies' Society, and the remarks by the visiting clergy—Rev. Dr. Albright of the Pilgrim Congregational, Rev. Dr. F. H. Knight of St. John's, and Rev. W. A. Mayo of City Point—and the reply by Rev. C. A. Shatto, were timely, spirited and edifying. The Chautauqua salute and a handsome bouquet of flowers given to the pastor's wife made her feel that she had a place in the hearts of the people. Mr. Shatto enters upon his work under favorable conditions. His brilliant pulpit efforts are the subject of favorable comment. On Sunday morning, April 29, the church was thronged with expectant hearers who listened with delight to a sermon on "Crowned Jewels."

Dorchester St., South Boston.—The new pastor, Rev. A. R. Nichols, occupied the pulpit for the first time on Easter Sunday, and preached an inspiring sermon on the Resurrection. In the evening there was an interesting Sunday-school concert. The pastor and his family were given a reception in the Bishop Chapel on the

evening of Patriots' Day. Mr. H. Lutton presided, and addresses were made by Mr. James Morse in behalf of the trustees of the church, Mr. E. D. Trefry for the stewards, Superintendent Ray for the Sunday-school and Epworth League, Mrs. Jacob Buzzell for the Ladies' Aid Society, and Mr. Chas. Smith for the community generally. Rev. W. S. W. Raymond, rector of Grace Episcopal Church, was present and spoke cordial words of welcome. The pastor and his wife and son each made brief remarks, expressing their appreciation of the kindly greetings. A beautiful bouquet of roses and carnations was presented to Mrs. Nichols by Miss Edith Bevans in behalf of the Junior League. Letters of regret from Presiding Elder Perrin and former pastors A. H. Nazarian and James Yeames were read, after which a light collation was served.

Winthrop St. Church, Boston.—Rev. Dr. H. W. Ewing, the new pastor, is making a very favorable impression upon his church. His preaching is much enjoyed, and he is taking hold of all departments of the church with vigor.

Worcester, Grace.—The church year book is just out, and has, besides a portrait of the pastor, the address of each member so far as known, the officials, different societies, their work, and the methods to be used the coming year. The information should be of service to every member of the congregation. Easter Sunday found the church well decorated with ferns and lilies, an Easter sermon ready, and the little ones with their Easter concert for the evening. Mrs. C. H. Carpenter was in charge of the Foreign Missionary supper and entertainment held in the vestry on Thursday. Rev.

C. W. Delano, one of the most promising young men of this church, will preach in North Grafton this year. The Ladies' Circle have given their annual reception to the pastor, Dr. James Boyd Brady. A fine supper was served in charge of Mrs. Squier, and an entertainment under direction of John R. Crowell. The various addresses were made by John R. Crowell who represented the trustees, E. A. Brewer the Progressive Union, B. G. Lucier the membership of the church, W. C. Healy the Sunday-school, and James F. Howe the Epworth League. Dr. Brady made a happy response, speaking on unity as related to victory. Dr. Brady is to deliver two of his most noted sermons in Chicago in May. The Epworth League social and entertainment in charge of Miss Rosa Engley was well attended.

Webster Square.—A reception was given to the returning minister, when the people turned out in force, presented flowers, and in every way possible made the pastor feel himself welcome for another year. Four have joined the church.

Laurel Hill.—Receptions are the order of the day, and Rev. H. H. Paine finds his people are not backward in greeting himself and family for further work. Easter exercises were given in Sunday-school.

Coral Street.—Mr. Redding is to be organist for the year, and Mr. and Mrs. Hastings are two of the new choir.

Trinity.—The reports of the League business meeting show an encouraging state of affairs. Five new members came in. Mrs. Doten took charge of a short entertainment consisting of papers, some amusing, some instructive, and

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some illustrated, making a most enjoyable combination. Four have joined the church in full connection. The mission band held its meeting with Mrs. Costello. Miss May Wiley and Miss Marion Perry each read a paper on some mission land. Miss Elva Phillips has been selected to write a paper on "The Darling School and Home in India." Mrs. John Legg and Mrs. Lucie F. Harrison are delegates at the Ecumenical Conference in New York. A bean supper and miscellaneous entertainment followed the business meeting of the Ladies' Circle, which latter was presided over by Mrs. King. Dr. King, the pastor, has a chorus of young people to assist the quartet. Needless to say, everybody enjoys this music of fresh youthful voices. Nothing can be better.

Thomas Street.—This church loses a good friend and faithful workman in Rev. Nels Eagle, who goes to Brooklyn. Ten members of his Bible class came into the church before he went. They are from ten to fifteen years of age. Rev. C. A. Cederberg, the new pastor, comes from Brooklyn, where he is succeeded by Rev. Mr. Eklund, a five-year pastor of Thomas St. Church. Mr. Cederberg was formerly at Quinsigamond Church. He is a fluent speaker, and in every way a minister working for God and His people.

Lynn District

Revere.—The Crescent Beach district of Revere has been blessed with a stirring series of meetings. The meetings were joined in by the two churches of the precinct and held in the Methodist Episcopal Church, of which Rev. Elihu Grant is pastor. Rev. Ralph Gillam, evangelist, and Mr. O. W. Crowell, soloist, were in charge. By their courteous, manly bearing these two brethren won the confidence of the congregations. Quietly, strongly, persuasively, the meetings progressed from April 1 to 15 inclusive. About ninety people expressed a determination to lead a Christian life. These were about evenly divided between the two churches. Meetings were held at 2 P. M. by the women, at 8 and 7.30 by the evangelists. The singing was effective and the preaching strong, stirring the consciences of the hearers. The order of the meetings was excellent. The after-meetings were fully attended. Everything was done deliberately, decently, and in order.

Lafayette St., Salem.—One of the happiest of church receptions, given last Thursday evening to Rev. Charles Tilton and his family, served to show that the very great love felt by the people of this church for their late pastor had but prepared them to receive his successor with more than usual faith and affection. Expressions of grateful appreciation of the recent appointment are universal, and an assurance has been given already that under their new leader the members of this congregation are to take up the work of the church with renewed devotion.

NEW HAMPSHIRE CONFERENCE

Dover District

Grace Church, Haverhill.—The people of this church gave a rousing reception to their returning pastor, Rev. L. R. Danforth, the evening of April 25. The vestry was beautifully decorated, and in addition to a pleasing musical and literary program, an orchestra was provided and refreshments served. A large number were present to welcome the pastor for the second year. Conspicuous in the company was Sister Mary Stockbridge, who celebrated her 96th birthday, April 23. She walked to the vestry and returned after 9 o'clock alone; she lives a half mile from the church. She always walks to meeting, and

passes four other churches as she comes to her own. She is a loyal Methodist, a wonderful woman, and an example for many young people to follow.

Concord District

Bow and Bow Mills.—This charge has lost one of the strong men in the death of Mr. Cyrus Colby. He was a constant attendant at the house of God, and a supporter of the work. They begin the work of the new year very hopefully.

Concord, Baker Memorial.—This church feels highly honored that the pastor, Rev. W. H. Hutchin, should have been chosen to lead the delegation to the General Conference. Arrangements are completed for the supply of the pulpit during his absence.

Suncook.—The pastor has been cordially welcomed by many on his return for a third year. May it be a year of great blessing to the church! An earnest effort will be made to raise the debt on the parsonage property. Half of it is already pledged. They want to see the end of it next New Year's.

Penacook.—The first quarterly conference cheered the pastor by adding \$50 to the claim for pastoral support. The subscription already has a substantial increase. They hope to add a little each year until they are in line with some of our other churches. Mr. C. E. Foote goes from this charge to the General Conference.

Tilton.—Expressions of pleasure come from this charge over the newly-appointed pastor, Rev. William Warren. They expect a good year. Mr. Arthur T. Cass of this church leads the delegation of laymen to the General Conference.

Chichester.—Rev. J. A. Steele begins his fourth year in this place. He is hopeful in the work. Some of these smaller charges get the "blues" because they cannot do as much as some of the larger ones. They need not feel that way. If all will work earnestly and never talk gloomily, the small fields can be among the happiest for a pastor. There has been much sickness here. One of the strong men, Mr. Samuel Langmaid, has recently died. One by one they pass over.

Gilmanton.—This church parted with Rev. Wm. Magwood and wife with sincere regret. They were greatly beloved by all the people, but they now gladly accept Rev. Mark Roberts, who has already made a good impression. The three years of labor by Mr. Magwood show quite a little growth, and they are hopeful for still greater growth under the present administration.

Sandwich.—The revival interest here had reached such a stage that the pastor, Rev. E. R. Perkins, felt he could not attend the Annual Conference. The work continued for several weeks. About forty sought the Lord, many of whom will identify themselves with our church. This faithful pastor's heart is full of joy.

It is time now to begin to look for students for the Seminary for the fall term that opens Sept. 11. Let each pastor be interested in this search.

The Weirs Camp-meeting will be held August 18-18. Make your plans to be there.

Manchester District

Both ministers and laymen very much regret the loss of Rev. G. W. Norris from their ranks. He had endeared himself to the people of the entire district, and all earnestly pray for his recovery to perfect health and strength. The present prosperous condition of the district reflects great credit upon the one who, on account of illness, was compelled to give up the work this spring. Only by the earnest prayers and hearty co-operation of the brethren can the future be made as successful as the past.

As the new presiding elder will be absent during May, in attendance upon the General Conference, the work will rest with the pastors till his return. Begin early, plan well, work hard, be aggressive, and make this the best year you have ever had. Your duty is to win souls and build up "the kingdom of heaven in the world." Let each day's duties be completed with its close.

Keene.—Rev. M. C. Pendexter and his wife received a royal welcome upon their return for the fifth year. Reports show a healthy condition in all branches of the work.

Marlboro and West Swanzey, under the leadership of Rev. Wm. Thompson, are moving toward

victory. The people are loud in their praise of the pastor and his wife.

Chesterfield.—Here, where one finds plenty of fresh air and charming views, the new pastor, Rev. G. L. Lowell, is happy with the people, as they are with him. The congregation has increased largely since Mr. Lowell entered upon his duties last autumn. In every way the tide has been rising. Since last year the salary has been increased twenty per cent.

Winchester and Westport.—The new pastor, Rev. N. D. Bigelow, has made an excellent impression upon the people. Judging from the reports in the quarterly conference and from the life and power of an Epworth League meeting which the presiding elder attended, the work is in good condition and promises a fine harvest. This charge has been honored by the election of one of its leading officials, Hon. F. P. Kellom, cashier of Winchester National Bank, as a delegate to the General Conference.

Peterboro.—Rev. H. B. Copp is doing excellent work and is beloved by his people. The following remark was overheard: "The work is more encouraging and the outlook better now than for several years past."

Nashua, Arlington St.—The pastor, Rev. C. C. Garland, and his wife were given a rousing reception upon their return for their fifth year. A program consisting of selections by the orchestra, choir and male quartet, interspersed with readings, followed the reception, and after the pastor's response refreshments were served and a social hour enjoyed.

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CHURCH REGISTER

HERALD CALENDAR

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POST OFFICE ADDRESSES

Rev. T. P. Adams, 177 Lawrence St., New Haven, Conn.

Rev. T. F. Jones, Bucksport, Me. (for a time).

Rev. M. G. Prescott, 39 Parkman St., Dorchester Dist., Boston, Mass.

Rev. Seth C. Cary, 14 Weld Ave., Roxbury, Mass.

Rev. G. G. Winslow (financial agent of East Maine Conference Seminary), Belfast, Me.

W. F. M. S. - The monthly meeting of the Executive Board will be held, May 9, at 10 a. m., in the Committee Room, 36 Bromfield St., Boston.

A. W. PHINNEY, Rec. Sec.

If your baby takes plenty of food but always seems hungry you may be sure he is not well nourished. Mellin's Food is very nourishing and will satisfy hunger.

Marriages

BLANCHARD - GINN - At Searsport, Me., April 5, by Rev. H. W. Norton, Ernest L. Blanchard and Maud L. Ginn, both of Stockton Springs, Me.

JOLETT - SMITH - In Southbridge, March 24, by Rev. C. H. Hanaford, Joseph Jolett and Agnes Smith, both of Southbridge.

PINGREE - EMERSON - In Bellows Falls, Vt., March 31, at the M. E. parsonage, by Rev. F. W. Lewis, Robbins J. Pingree, of Rockingham, Vt., and E. Blanche Emerson, of South Boston, Mass.

HEALD - PAUL - In Bellows Falls, Vt., March, 30, at the residence of F. E. Paul, by the same, Elmer M. Heald, of Newport, N. H., and Edith M. Paul, of Rockingham, Vt.

DEEPENING THE SPIRITUAL LIFE. - A conference for the deepening of the spiritual life will be held in the Shawmut Congregational Church, May 14-17, to be addressed by Rev. A. T. Pierson, D. D., of Brooklyn. The Evangelistic Association of New England will co-operate, and several of the South End churches will unite in these meetings.

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DR. GREGORY DOYLE, Syracuse, N. Y., says: "I have frequently prescribed it in cases of indigestion and nervous prostration, and find the results so satisfactory that I shall continue it."

METHODIST SUNDAY-SCHOOL WORKERS' UNION. - The May meeting of the Union will be held at Baker Memorial Church, Uphams Corner, Dorchester, on Monday evening, May 14. Social hour, 5.15 to 6.15 o'clock; supper, 6.15; evening program, 7. A reception will be tendered to the new Methodist pastors of Boston. Rev. Geo. C. Lorimer, D. D., pastor of Tremont Temple, will also be a guest of the Union, and will deliver an address which will surely be of interest to Sunday-school workers.

Supper tickets are on sale at the Bookstore, 38 Bromfield St. Price, 50 cents. A cordial invitation is extended to all officers, teachers and interested workers of the Methodist Sunday-schools of Boston and vicinity to attend this meeting. Admission to the evening program at 7 o'clock will be free.

E. W. JORDAN, Sec.

The arraignment of the Boston Public Library by Professor John Moore for excluding Father Chiquy's "Forty Years in the Church of Christ" and other volumes criticising the Roman Catholic Church, has been published in tract form. Prof. Moore demands that the selection of books be made on a broad and impartial basis. He seems to make out a case.

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with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free.

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The Crown of the Century

THE Children's Day program and supplement entitled "The Crown of the Century," prepared by the secretary, Dr. W. F. McDowell, is most interesting, and in its character recognizes the closing of the old century. The exercises suggested are full of grateful praise for the "amazing mercies" given to us in the past. There is an impressive and instructive historical review, striking charts being used, to show the growth of Christianity during the centuries, the growth of our church and its institutions and our place in the world today. The hymns are the historic hymns of the church, sung by our fathers and most worthy to be sung by us. Large liberty is given each Sunday-school in the selection of particular exercises. The children's fund has aided 10,000 students, more than 6,600 of them having gone into the ministry and mission fields. The collection this year ought to be doubled. The returned loans will be doubled. The church used last year nearly 750,000 copies of the program prepared by Dr. Payne. The program and supplements may be had at the Book Concerns and depositories.

The chief objection to short cuts is that by taking them we miss so many good things that are to be found only by following the long way around.

"Fortune favors the brave." It is also favorable to those who purify their blood at this season by taking Hood's Sarsaparilla.

WHAT LIEUT. PEARY SAYS:

An interesting item appears in McClure's Magazine for January, 1900, in the report of Lieutenant Robert E. Peary, U. S. N., in which he tells of a visit in January, 1890, to Greeley's Old Camp at Fort Gonger, established at the time of General Greeley's Polar Expedition in 1881-83, 18 years ago. Lieutenant Peary, in speaking of certain supplies found in the old deserted camp says: "After eighteen years a case of Gail Borden's Eagle Brand Condensed Milk was as good as ever." This speaks emphatically, and of course impartially, regarding the merits of this widely celebrated brand of condensed milk.

Recognition of Quality

The Philadelphia Export Exposition of 1899 is now a thing of the past, but the honors conferred by its Jury of Awards are lasting. It is for the public good that it should be known to all that the very highest honors were awarded to the Mason & Hamlin pianos and organs, such honors as were awarded to the instruments of no other maker.

SOME REMARKS CONCERNING DR. SHELDON'S ARTICLE

REV. E. TIRRELL.

THE readers of ZION'S HERALD have been treated to several articles in defence of Boston University of late. An article appeared in the Boston Herald a few weeks since, purporting to be Dr. Mitchell's defence. Dr. Sheldon's article seems to be in the same interest.

As a graduate of the School of Theology, I feel moved to record my impressions of these articles. And, first, allow me to say that whatever the teachings of Dr. Mitchell and other professors of the School of Theology have been, it seems to me that the line of defence on the part of both Dr. Mitchell and Dr. Sheldon is both sophistical and utterly inadequate. The professors and authorities of Boston University ought to know that they will have to meet something entirely different from the statements put forth and defended by these articles. They will have to meet something more than the matter set forth in the hundred-page pamphlet of the students. They will

probably have to meet verbatim copies of lectures delivered in the class-rooms for a period of years, and the decision of the Bishops will turn upon their judgment of the general effect of those lectures. Hence it seems to me that all such productions as those of Prof. Mitchell and Prof. Sheldon will greatly prejudice their case in the minds of the ministry and laity at large.

But my chief reason for writing this article is not to enter into controversy over a matter which will doubtless be thoroughly investigated by those whose duty it is to examine it, but rather to enter a protest against what seems to me an aspersion on the work and opinions of the late Dr. Mendenhall in the article of Dr. Sheldon. In that article it is intimated that Dr. Mendenhall modified his views of the higher critics before his death. I am quite sure that this is not so. It was my privilege to have quite an extended interview with Dr. Mendenhall not long before his death. In that interview I said to him: "I have for a long time been curious concerning the religious status of the leading German higher critics. Are they religious men, from our standpoint? Do they claim to have been converted? Do they attend church? Are they what we Methodists would call 'spiritual men?'" Dr. Mendenhall instantly replied: "I have been to Germany for the purpose of ascertaining those very facts. I have met and conversed with Wellhausen and the leading German critics, and not one of them makes any pretense to religious experience, as we view it. Only a few of them attend church at all, and they only very occasionally. They are rationalists out and out. Their purpose and method is destructive from beginning to end." And then the Doctor went on for a long time declaring his utter disgust and repudiation both of their methods and conclusions. I believe Dr. Sheldon does Dr. Mendenhall a great injustice when he intimates any change in his views.

I close this brief article with the statement that I do not agree with Dr. Sheldon in his judgment of the trend of modern scholarship, neither do I believe that a large number of Methodist ministers accept the views of the destructive critics.

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I shall not be afraid of thee when thou dost come,
Friend Death!

If in the dawn of day, or eve, or sun-full noon,
Or in the silver flood-tide of a midnight moon,
Thy silent step for me shall hold no vain affright;
Thy chill white bosom thro' last valley of the night
A pillow sweet shall be unto the journey's end,
And thou a lovely friend —
Friend Death!

I shall not give deaf ear to thee when thou dost call,
Friend Death!

The voices in thy still voice I shall fondly find
Long sounding only on in heart and broodful mind;
The kiss of lips beloved thy caress shall bring,
And clasp of arm remembered, under thy austere wing;
And sleeping I shall dream on thy cold heart,
my friend,
Unto the journey's end!
Friend Death!

—LOUISE DUNHAM GOLDSBERRY, in *Western Christian Advocate*.

Allen.—The Methodist Church of Alfred, Me., has met with a great loss in the death of Mrs. Esther Allen, wife of Hon. Amos L. Allen, M. C. She was born in Waterboro, Me., May 22, 1827, and died in Washington, D. C., March 24, 1900.

Early in life she became a Christian, and united with the Free Baptist Church of her native town. Thirty-eight years ago she came to Alfred to live, and soon afterwards united with the Alfred Methodist Episcopal Church, under the pastorate of Rev. J. B. Lapham. From that time to her death she was a thorough Methodist, adhering strictly to the Methodist belief and polity. She was always ready to do her best to advance the interests of her church by voice and hand. Her generosity corresponded to her profession and prayers. She was a constant attendant upon the church services until about eight years ago, since which time she had been shut in by lameness, caused by rheumatism. Although a constant sufferer, she maintained a lively interest in her family, her church, and her friends. She was always cheerful, hopeful, and full of faith in her Lord. Her home was a place of rest to her pastors, and an hour spent in her society was sure to encourage his heart and strengthen his faith.

Her daughter writes: "I have lost a sainted

mother, and the church has lost a praying saint." This is true. No woman ever took a more lively interest in her husband and children, or tried harder to minister to their wants and comfort than she; and no church-member ever took a more earnest interest in her church, or prayed more earnestly for its welfare. No disaster or trouble ever came to her church which caused her in the least to falter in her faith or cease her devotion and prayers for its welfare.

Mrs. Allen had said to the writer that the most desirable death she could imagine was to go to sleep here and wake up in heaven. This desire of her heart was gratified. Stricken down with the grippe, while her daughter was watching with her she fell into a gentle slumber from which she awoke "on the other side." Before her friends knew it she was gone. Jesus came and took her out of her earthly slumber and awoke her in heaven.

The funeral services were held in her church at Alfred, conducted by her pastor. She leaves a husband, one daughter and two sons to mourn their loss. May the Lord bless, comfort, and keep them!

D. R. FORD.

Beals.—Alfred Beals was born in the town of Greene, Me., 65 years and 4 months ago, and died in Lewiston, Me., March 6, 1900.

He first married Maria A. Howe, who died a year later, leaving an infant son ten days old. About two years after this he married Sarah A. Curtis, Aug. 15, 1859. Mr. Beals experienced religion nearly forty years ago, yet never joined any church till within a few weeks of his death; but of his upright life his neighbors are glad to give testimony. For several years he has been in failing health, and part of that time a constant care, his faithful wife tenderly caring for him with a devotion that becomes a true disciple of the Lord Jesus Christ.

His son Horace, who lives in Lowell, Mass., with more than usual affection for a father, came to see him as often as business would permit, and frequently was with him in the last months of his life. Although Mrs. Beals was his step-mother, he had the same love for her as for his own mother, and continues to reverence her as such.

Within the past year Mr. Beals felt that to be baptized and unite with our church would be a blessing and a privilege. Subsequently, he and Mrs. Beals, at their home, in the presence of a few of the church members, were received in full connection. He knew that he must soon bid good-by to loved ones on earth, and expressed a wish that he might go from the church militant to the church triumphant. He was a kind and loving father, a tender and devoted husband. It was the writer's privilege to minister to him in spiritual things for two years and six months, and they were seasons of refreshing from the presence of the Lord. A good man has gone to heaven; a faithful wife and dutiful son, with a host of friends, are left to mourn their loss. May the presence of the Master be with the sorrowing wife and son, and may hope of a reunion cheer them on life's journey!

C. A. SOUTHARD.

Curtis.—Daniel H. Curtis was born in Woodstock, Me., July 1, 1814, and died in West Paris, Me., March 19, 1900.

He spent his youth and early manhood in his native place. April 5, 1837, a happy union of hearts and hands was made between himself and Miss Charlotte H. Paine, of Plymouth. They settled in South Woodstock, where he became a successful farmer. Their family consisted of four sons and two daughters. After fifty-nine years of happy married life, his wife died in the triumphs of divine grace. Early in their married life they were both soundly converted to God and united with the Methodist Episcopal Church, and continued, until translated to the church triumphant, most faithful and liberal supporters of the same.

Three sons—Davis P., James P., and Daniel H.—survive their parents. His brother Crosby—known for two generations as the soul of South Woodstock and West Paris tent at Empire Camp-ground—and his wife, Mary, also linger on this side the stream. Twenty-nine years ago they sold their farm to two of their sons and purchased their late home in West Paris Village.

Father Curtis was a man of sterling character. One of his oldest neighbors said to the writer: "Daniel was a man on whose character no blot could ever be found." He was an unassuming

man, but a worthy citizen, a devoted husband, a loving, wise parent, and an exemplary Christian.

Funeral services were held at his late home, his pastor using the last Scripture text Father Curtis repeated in his hearing: "Yea, though I walk through the valley of the shadow of death I will fear no evil for thou art with me; thy rod and thy staff they comfort me." His life exemplified this truth: "The real nobility of birth . . . is easy, guileless, open truth."

R. S. LEARD.

Cushman.—Lulu B. Cushman, the second child of Rufus R. and Dorcas A. Cushman, was born in Oxford, Me., April 3, 1839, and died March 12, 1900.

She was converted in her thirteenth year, under the faithful labors of Frank Butler. She was baptized by Ira G. Sprague, and at the end of the usual probation was received in full by Charles S. Cummings. She maintained her membership in that church until her death, except for three years she lived in Bridgton. She was an active worker in the church, and especially loved the little children.

Miss Cushman won the respect of all. Old and young vied with each other in those little acts of kindness that lightened the burden of a long sickness. She was most prized at home, where she ever tried to lighten the burdens others. She was patient in suffering and grateful for any act of kindness. Though dead, she still lives in the helpful influence of her life.

J. H. ROBERTS.

Richards.—Mrs. Susan Richards was born in Vinalhaven, Me., July 3, 1797, and died at Frankfort, Me., Sept. 28, 1899, thus reaching the great age of 102 years, 2 months, and 25 days.

Her grandfather was a native of Scotland, and came to this country during a severe persecution. He settled first in Maryland, whence he moved to Vinalhaven nearly one hundred and twenty-five years ago.

Mrs. Richards' maiden name was Ginn. She married Mr. David Richards in Camden, Me., in 1834. Her husband was an active worker in the Methodist Episcopal Church for more than seventy years, part of the time being a local preacher and doing efficient work on some of the hardest fields in East Maine. At one time his circuit extended from Brewer to Gouldsboro.

Mrs. Richards was converted when but a child, and joined the Methodist Episcopal Church at the age of seventeen years, remaining a devoted member to the end, and though deprived of the privilege of worshiping in God's house for many years—because of the distance

HEART DISEASE

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CONSUMPTION

of her home from the church—her loyalty to the cause was manifested in many ways, and the preacher or Christian worker always went from her presence with renewed determination to live for God and win souls for Him.

Her family consisted of seven children, five of whom survive her, together with twenty-five grandchildren, thirty-four great-grandchildren, and two great-great-grandchildren.

During all her long life she had experienced hardly a sick day, and had always been a very energetic person. Her last sickness was very brief, and only a few hours before her departure, a change coming over her, she asked: "Don't you think I'm dying?" Being answered in the affirmative, she looked up and smilingly said: "Don't keep me back. Let me go to see and dwell with Jesus whom I've loved so long." Thus in the closing up of her life we have another proof of the word: "Tis with the righteous well."

Covil.—Lucy M. Covil was born in the town of Poland, Me., 70 years and 6 months ago, and died in Lewiston, Me., Feb. 21, 1900.

A singular fact connected with her birth is that she was born in the home of Nehemiah Strout (her maiden name) where Jesse Lee held his first quarterly conference, on Portland District. It is said that Poland had more church members at that time than Portland, and the district included this part of Maine when Mrs. Covil was born.

She was converted at the age of fourteen years under the preaching of Rev. Thomas Greenhalgh in 1834. While she was yet in her teens she came to Lewiston Falls, and she and two other girls held the first religious meeting as Methodists in this town, which was then quite a wilderness. This is said to be the beginning of Methodism here. She married a Mr. Ricker and lived in Charlestown, Mass., about two years, when he died. Soon after she came back to Lewiston and worked in the cotton mill for a few years, and then kept a boarding-house for many years, and the class-meeting was held here weekly. She was a Methodist of the olden type.

She married for a second husband a good Christian brother of our church, Mr. John W. Covil, who died in the Lord in 1885. She had no children of her own, but when she became the wife of Mr. Covil she also became a mother to his two children, and was to them such to the day of her death; and they revered her and deeply mourned her death.

Mrs. Covil was a Christian for sixty-five years. The record shows that she united with the class of Lewiston and Auburn in 1847, and died a member of Park St. Church. She saw Methodism in its infancy in these two cities; her interest never abated in her church, nor in any of the departments of work. She believed in the benevolences of the church and supported them. She was also a constant reader of ZION'S HERALD, and considered it a part of the household necessities.

Mrs. Covil was a beautiful Christian woman; she lived the life of the righteous, and died in the Lord. A great link, connecting the past and present of our church in this city, has been taken out of the chain of Methodism. The old-time fathers and mothers in Israel are fast passing away, and soon the last one will be gone. What a comfort and help to the pastor she and others of her age have been, and how we miss them! May the blessing of the Lord abide with the family and friends she has left on earth!

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—The New York Tribune of Saturday contained the following startling announcement, concerning which we are without other information: "The funeral of Rev. Charles Sheard, of the Northern New York Conference of the Methodist Episcopal Church, will be held at Canton, N. Y., Sunday afternoon. Mr. Sheard was pastor of the Methodist Church here, and had just been appointed presiding elder by Bishop Walden at the Conference at Troy. He was on his way home from that city, and died suddenly at Richland on Wednesday. He was one of the best-known ministers in the Conference, and was the author of 'The Civil Law in the Ecclesiastical World,' 'Pointers for Parliamentarians,' and 'The Minister Himself.'"

—A large body of General Conference delegates and friends left Boston on Monday for Chicago, Mr. C. R. Magee, manager of the Book Depository, with his characteristic courtesy and promptness, having arranged for the party. They went by the North Shore Limited, over the Boston & Albany, New York Central and Michigan Central, at 2 p. m. Among the number were the following: From the New England Southern Conference — Rev. A. J. Coultas, Rev. J. I. Bartholomew, Costello Lippitt and wife, R. S. Douglass, Mrs. Aylsworth, Rev. Walter J. Yates, Robert F. Raymond and wife, Henry A. Fifield and wife, Rev. J. S. Wadsworth and wife. From the New

England Conference — Rev. William F. Warren, D. D., Rev. Joseph H. Mansfield, D. D., Charles R. Magee, Willard S. Allen and wife, Rev. James Mudge, D. D., George F. Washburn, A. B. F. Kinney. From the New Hampshire Conference — Rev. W. H. Hutchin, Rev. George M. Curl, Charles E. Foote, Rev. J. M. Durrell and wife, Arthur T. Cass, Rev. A. L. Smith. From the Maine Conference — Rev. D. B. Holt, wife and daughter, John H. Fuller, Ira S. Locke. From the East Maine Conference — Rev. W. W. Ogler, Dr. A. W. Harris, Mrs. C. S. Harrington, Rev. E. H. Boynton, William H. Nichols.

—A most appropriate and highly merited honor was that shown to Professor W. H. Crogman, A. M., of Clark University, Atlanta, Ga., on the evening of April 13. It was in recognition of his faithful service in our Southern educational work for thirty years. Prof. Crogman went South from Massachusetts in 1870, and began teaching in Claflin University, Orangeburg, S. C. After three years he went to Atlanta, where he has labored ever since. He has been a member of two General Conferences, and an assistant secretary, and has been abundant in labors in many fields. For many years he has filled with great honor the chair of Latin and Greek in Clark University. As the end of his thirty years of service drew near, a large number of the colored people resolved to give him a reception and

testimonial. The participants represented several denominations, and all were most earnest in their appreciation of the services of this eminent educator. His many-sided labors were brought out in addresses concerning his work as a writer and speaker, teacher, Christian worker, citizen, and in other relations. The material testimonial consisted of handsome editions of Jowett's Plato and the Browning Letters and a purse containing a goodly amount of cash. The helpful labors of Mrs. Crogman were recognized also, and a purse was presented to her. Although the plan was to have the affair limited to the colored people, a good many of the white friends of Professor and Mrs. Crogman took part in the celebration and the testimonials.

—The Christian Guardian of Toronto, the organ of the Methodist Church of Canada, says in last week's issue: "Rev. Dr. Buell, Dean of the School of Theology of Boston University, has brought the right kind of an answer to show that graduates of our Methodist theological schools are not lacking in evangelistic zeal and competency. He selected a number of graduates at random, and the answers of the first two hundred showed that in the eighteen months of their ministry previous to March 1 of this year, they had had upwards of twelve thousand conversions, and within the six months preceding that date, upwards of six thousand. We are glad that Dr. Buell was so able to answer those who are carping at college men, and we feel assured that our men in Canada could present an equally good record."

—Rev. Dillon Bronson is called to Wyoming, Iowa, by the serious illness of his father, who founded the town in 1855, and has been the leader in Methodism in the place ever since. He has had two strokes of paralysis, and grave fears are entertained that he cannot recover. His uncle, Rev. Asahel Bronson, one of four brothers, all Methodist ministers, lives there, and, though ninety-two years of age, is still a vigorous preacher and expects to attend the General Conference in Chicago.

Boston Preachers' Meeting

The Boston Preachers' Meeting partook of the nature of an enthusiastic "send off" to the General Conference delegates, who were present from the various New England Conferences. The meeting was presided over by Rev. C. A. Littlefield, the newly-elected president. Prayer was offered by Rev. C. W. Wilder. The following delegates were then introduced: From the East Maine Conference, President A. W. Harris and Rev. E. H. Boynton; from New Hampshire Conference, Rev. W. H. Hutchin, Rev. J. M. Durrell, Rev. G. M. Curl, and Arthur T. Cass; New England Conference, President W. F. Warren, Dr. James Mudge, Dr. Jos. H. Mansfield, Charles R. Magee, and Geo. F. Washburn. Addresses were delivered to the delegates by Rev. C. E. Davis, who spoke feelingly and fearlessly of some needed reforms; Rev. G. A. Crawford, who made not only a breezy, but also a forceful address; and by Prof. H. C. Sheldon, who aroused great enthusiasm by an address on the relation of the General Conference to the "New Criticism." His address was like a Roentgen ray; it enabled the brethren to see through things. The response to these addresses was made by Mr. A. W. Harris, president of the Maine State University. His address was characterized by progressiveness, courage and tenderness.

President Littlefield announced, as members of the executive committee: Rev. Geo. H. Spencer, Rev. Geo. A. Philney and Rev. Wilbur N. Mason. The benediction was pronounced by Rev. J. M. Durrell.

Next Monday Revs. H. W. Ewing, C. W. Holden, F. C. Haddock, and G. W. Tupper, recent transfers to this Conference, will be the guests of the Preachers' Meeting.

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